

THE
Everlasting Gospel
OF THE
Everlasting Covenant
DISCUSSED.

Whereby every sanctified Searcher of the Scripture may attain, not only to satisfaction; touching the certainty of his salvation in this life; by the close of the relation between Grace (which is Gods part of the everlasting Covenant) and faith, (which is our part thereof:) But also touching many great Debates, such as these touching the degrees of the entry of the light, Faith and Works, &c. which hitherto have rent the Christian Churches (established by the Apostles of Christ Jesus) with schisms and heresies &c. whereby the Woman, clothed with the sun is detained; more or lesse, in the wilderness, to this day, by all.

By M. JAMES MORISON, after
his understanding retained to him.

Printed in the Year, 1668.

THE
Evolving Gospel
OF THE
Evolving Covenant
DISCUSSED.





TO THE READER.



*T*umble not at this my dis-
cussing of the Everlasting
Gospel of the Everlasting
Covenant, because of my
sin, presupposing condi-
tion: but accept of it the
more cheerfully, because of the tender-
ness of the Lord to truly penitents. For,
to lay aside the amenity of His mercies
to Solomon, Nebuchadnezzar, for their
repentance, after their experience of a
wounded spirit, which they could not bear;
Remember that David was, not only, for
his repentance of his temporary and eter-
nall death-deserving sins of adultery and
forethought murder, &c. aggrieved by
much quenching, vexing, grieving, &c.
of the holy Ghost, continued in his Royall
and Prophetickall Offices; but also much
more blessed in them than of before: And
that Peter also, for repentance of his tem-
porary, and eternall death-meriting sine

Eccl. 12. 7, 18
Dan. 12. 34

1 Sam. ch. 11
2 Sam. ch. 24

1 Chr. 28. 19
Psalm. 51. 17

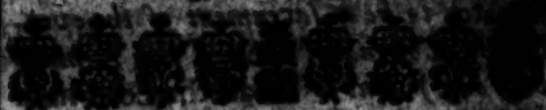
To the Reader.

Mat. 16. 16. of denyall of a known God, (which is a
Lev. 24. 14. high degree of blasphemy) and of a known
Mar. 10. 33. Mediator before man, aggregated with
Mar. 14. 71. much resisting of the holy Ghost, &c. per-
John 14. 9. jury and cursing; Was, not only continu-
Rev. 21. 8. ed in his Office of Apostleship (which
1 Job. 3. 23. hath many pungent consequents in the bo-
Luke 22. 32. som, the inferring whereof I leave to thy
own conscience) but also intrusted, in a
John 21. 5. speciall way, with the charge of the seed-
ing of Jesus Christs Lambs and Sheep:
And thou canst not but be most power-
fully convinced of the lawfulnessse of the
receiuing so necessary a truth at my mouth
at this u; wherewith (-untill I emit a
further light thereof, which I haue in
readinesse, to try thine hunger and thirst
after righteousnesse) bidding thee fare-
well in Jesus Christ, rests

Thine in Him,

as thou art His,

J. Morison.



The Preface.

BECAUSE the People hath been long
 blind in the field of inadvertency,
 (at least, under this Nation,)
 therefore, for facilitating of the under-
 standing thereof, I have set this obser-
 vation as a mark upon the forehead of
 viz. That Israel (whose Covenant was
 II. Gal. 3. the Gentile 2.) his Cove-
 nent at Sinai was not touching his former
 Adam's perfect obedience to the Law
 Gen. 3. 2. (Ib. Rom. 7. 12. 14.
 It commandeth ever;) for that, because
 Gen. 3. 7. the Covenant of Grace was
 made after the fall. It is impossible, ibid. 7.
 And before, would suffer, that the ever-
 lasting Covenant should be grounded
 on a Law which is horrible, & bloody. The
 reason of which consequence is, because
 the Law, touching which God is angry
 with Israel, and the everlasting Cove-
 nant are the same thing. (for circumci-
 sion, is made debtor to the whole Law,
 Gal. 3. 1. 3. and, mercy will a right pro-
 signato,

The Preface.

*signato, to be a sacrament of the ever-
 lasting Covenant, Gen. 17. 1. (which
 hath say.) But so do all the Lord hath
 said, Exod. 24. 7. (which, being com-
 pared with Rom. 13. 10. Love is the
 fulfilling of the Law, Jam. 2. 8. 1 Job.
 4. 21. &c. cleareth the sincere love of
 God, Exod. 20. 6. opposed with motions
 of sin, Rom. 7. 15. &c. to be the holi-
 nesse, Heb. 12. 14. without which no
 man shall see the Lord; or all the mo-
 ral obedience be obliged in to the Law,
 in the state of corruption;) and be obe-
 dient, Exod. 24. 7. Also, (which com-
 pared with the commandment of God,
 Mat. 17. 5. Hear him, with Job. 14. 1.
 — believe all in me, &c. cleareth the
 keeping of his commandments, Exod. 20.
 6. to be to believe in Jesus Christ, 1 Job. 2.
 22, 23, &c.) and both of them, with the
 Lords promise of mercy refused to them,
 that they are consequent condition; there-
 of: for they, performed from Gods side-
 say, infer full persuasion that God will
 show mercy or justifying faith; for upon
 the their imagement, Moses (Exod. 24.
 8.) sprinkled the blood of the sacrifices
 upon them, commanding them, in reso-
 lution thereto, to behold the blood (which*

The Preface.

clear, by all the Sacraments, to be a
token of Christ's of the Covenant
which the Lord had made with them
concerning all these words, viz. to show
them mercy for performance of them: as,
Rom. 14. 13. Here are they that keep
the commandments of God, and the
faith of Jesus, is clearly holden forth.
All which, compared again with Rom.
8. 33. It is God that justifieth, that is
showeth mercy. Rom. 3. 26. &c. clear-
eth Justification to be a pure act of grace,
by imputation of Jesus Christ's righteous-
ness, & not by sprinkling of blood upon
flesh, infinitely transcending and sepa-
rate from all humane works of the Law,
(for there is no necessity that the condi-
tion of any Covenant, and the thing con-
ditioned, be of one nature) Rom. 4. 5.
— But believeth on him that justify-
eth the ungodly, (which understand of
motions of grace, Rom. 7. 24. 25. &c.
But not of the works of the flesh, Gal.
5. 19.) 1 Cor. 4. 4. I know nothing, &c.
1 Cor. 3. 5. Not that we are insuffi-
cient, &c. All which that is fulfilled in
all engaged by the Gospel in this overla-
sing Covenant, is my heart's desire and
prayer to God. Amen.

J. Morison.

44-14-6, 44-14-5, 44-13-20

Everlasting Gospel

Everlasting Covenants

Bach's Gift

[illegible]

The Everlasting-Gospel

It is the ten Commandments, with the conditions of the alternative of death or life by them, *Exod. 20. 5, 6.* viz. The visitation of the iniquity of the fathers upon them that hate God; or, Mercy to thousands of them that love him and keep his Commandments, *Exod. 34. 7.*

As to the peoples engagement therein, it is set down, *Exod. 24. 7.* All that the Lord hath said will we do, and be obedient. And 3. As to His close, it is set down, *Exod. 24. 8.* And Moses took the blood, and sprinkled it upon the people, and said, Behold the blood, &c.

Again, As to the confirmation from the sense of the words of the sanction with the whole Scriptures, viz.

As to the visitation of the iniquity of the fathers, *Exod. 20. 5.* the meaning of it is, That though every hater of God, infidel, Paganist, incorrigible, presumptuous sinner, *Deut. 32. 19.* die for his own hatred of God, *Ezek. 18. 4.* yet their fathers sin are a great aggravation of their judgement; as upon *Jehonah's* posterity, *1 Kings 14. 11.* upon *Ahab's*, *1 Kings 21. 24.* and 10. 8. As to the Lords setting of mercy, *Exod. 20. 6.* to thousands; yea, *Deut.*

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they, y^e golden thousand generations of them
in his love him and keep his Commandments.
The same, 1 Cor. 1. 30. It is the imputation
of Jesus Christs righteousness unto them
through faith, Job. 6. 17. (for it is clear
that the keeping of the Commandments,
to which it is shewed, is to hear Jesus
Christ, Mat. 17. 4. and believe on his
name) 1 Joh. 3. 23. and finally how mercy
and truth are a most punctuall Cove-
nant: For though every believer live
by his own faith, Hab. 2. 4. yet the piety
of the fathers is a great aggreging of
the mercy of God upon the posterity
as upon Noah, for 1 Pet. 3. 9. Take
 heed unto you, that ye love one another,
as ye have loved, for both judgments and
mercies are hereditary by the everlasting
Covenant, Mal. 1. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790.

The Fulfilling of the Law

I presupposed flowing from the love of
 God as said in 1 John 4:21. The ful-
 filling of the whole Law: that Deut. 6
 5. 10. 23. 27. the Love of the Lord our
 God with all our heart &c. is the fulfilling
 of the four Commandments of the first
 Table: and the love of our neighbour
 as our selves the fulfilling of the six
 Commandments of the second Table.
 Lev. 19: 12. 13. 14. 15. 16. 17. 18. which teacheth
 how love is the fulfilling of the Law
 and how the whole Law and the Pro-
 phets hang on it. Mat. 23: 23. Mat. 23: 23.
 23. 24. And yet it is not the perfect
 love of the others of innocency or Co-
 venant of Works: (for John 1:9. 10.
 11. 12. that in Christ is our heady)
 neither yet the love of the hypocrites
 as we see in 1 John 2: 18. 19. 20. 21.
 22. 23. 24. 25. which is dead and in
 error: 1 Cor. 13: 1. 2. 3. 4. 5. 6. 7. 8. 9. 10.
 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22.
 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35.
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Rom. 11: 27.
 1 Cor. 13: 27.

Heb. 11: 26.

of the Everlasting Covenant.

that, as God is good to his people, so he is good to his enemies, and thus, since the love of God with all our heart, and of our neighbour as ourselves, are not only good works themselves, but also the ground of all good works, how can it be denied that good works are an exchangeable and eternal condition of the Lords shewing mercy; or imputation of Jesus Christs righteousness, unto thousands, &c. because of these following Scriptures: Gal. 5. 22. If ye shall love 24. John 14. 21. Acts 10. 35. 14. 22. Again, As to the latter condition, of the Lords shewing mercy, viz. keeping of Gods Commandments, since it is evident from these above, that love signifieth obedience to all the ten Commandments, it followeth of pure necessity that these be Commandments of another nature, viz. these, the obedience whereof is faith; even these two great Commandments of the Lord from heaven, the former to be perfectly & eternally fulfilled in the Law, Gal. 3. 12. 13. 14. Touching obedience to the angel voice, in whom the Name of God is to be glorified, concerning the Levitical sacrifices, and

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saith that they made atonement for their
 soules, *Lev. 17. 11. &c.* whom to be Jesus
 Christ, (beside the joining of his right
 to divine worship therewith, &c.) is
 manifest from these Scriptures, *Gen. 3. 9.*
30. &c. 25. 22. &c. 33. 14. &c. 34.
27. 28. Num. 7. 89. Deut. 5. 31. Isa. 7. 14.
Isa. 49. 3. 6. Dan. 1. 1. Mat. 1. 23. Acts 7.
53. Gal. 3. 19. &c. Whence, *Isa. 24. 5.* the
 ten Commandments are the everlasting
 Covenant of the Law: for, from the pro-
 mise of the Seed of the woman to *Adam*,
 untill Jesus Christ, the Law of God and
 the Sacrifices were the conditions of
 the mercy of eternall life. The latter,
 so be revealed a long time after, viz.
 under the Gospel, *Mat. 17. 5.* touching
 the hearing of his beloved Son Jesus
 Christ, in whom he was well pleased
 commanding, *Joh. 14. 1.* to believe in
 him: (the true knowledge of His Na-
 ture, Person, Offices, &c. understood
 pre-supposed) and, *Mat.* chapters 5. 6.
 7. &c. both to believe in him. *Mat. 5.*
17. 18. and obey him: in the rest of these
 three late designed chapters, opening up
 the true meaning of the Law, to them:
 for to this sense doth the Holy Ghost
 in *Joh. 3. 32. 33.* expressly expound
 that

of the Everlasting-Covenant.

that great Commandment, *Heb. 11. 1.* for clearing that the ten Commandments are the Gospel, as well the time of the Gospel, as the Law the time of the Law, but without prejudice of the difference between the Shadow and the Body: for he was as truly with them by his Spirit before he was manifested in the flesh, *Exod. 33. 10.* &c. ordering all their wayes, but specially their engaging in the Covenant with God, as afterward with the Churches of all Nations, *Mat. 28. 19.* &c. Whence, *Heb. 12. 20.* you have the ten Commandments again the everlasting Covenant of the Gospel: for, from Jesus Christ untill the end of the world, believing in him, and the love of God are the conditions of the mercy of eternall life also. And yet, because (though the former great Commandment change into the latter, under the notions of the Shadow & the Body, *Col. 2. 17. Heb. 10. 1. &c.*) the Object of them both, *viz.* Jesus Christ, and the latter condition, *viz.* the Love of God, abide all the dayes of time and eternally the same, *Rev. 14. 12. Flowe the passages of the fathers: here are they who keep the commandments of God, and*

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said, whether from himself, or
or on earth by thee. *Isa. 55.* So far as the
end and fulfilling thereof is love; but
not to give perfect obedience: for we
have disclaimed that already. *Exod. 20.*
10. Speak thou with me, and he will hear:
but let not God speak. &c. and *be obedient*
11. that is, keep his Commandments
of Faith, as of late said is: for the Lord
hath renewed his promise of mercy from
heaven to the performing of them both,
Exod. 23. 22. But if thou shalt (indeed)
obey his voice, and do all that I speak, then
I will be an enemy unto thine enemies, &c.
Whence of all is most clear, that the sa-
crifices and their good works were the
conditions of *Israels* mercy, and the
faith of Christ and good works, of ours.
But did neither make out their justify-
ing faith. *Heb. 11. 4. 30. Behold our faith*
which is lifted up, is not upright in him;
but they just shall live by faith: not ours.
Rom. 5. 1. 20. Therefore being justified
by faith, we have peace with God, through
our Lord Jesus Christ, until the form,
and persuasion or full persuasion was
added to it. *Rom. 4. 2. And being fully*
persuaded that what he had promised he
was able also to perform, which is the
result

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result of a twofold testimony of the
 conscience: the former, that we have
 performed both these conditions, *Act.*
24. 16. And herein do I exercise my self
 to have always a conscience void of of-
 fence toward God and toward man. *1 Cor.*
15. 31. For I delivered unto you first of all,
 that which I also received; how that
 Christ died for our sins, &c. The latter,
 that God is faithful, *Heb. 10. 23.* Let
 us hold fast the profession of our faith
 without wavering, for he is faithful that
 promised; *Heb. 11. 11.* By faith also Sa-
 rah her self received strength to conceive
 seed, and was delivered of a child when
 she was past age, because she judged him
 faithful who had promised: Or repented
 in case we have failed, *Eccl. 18. 28.* Because
 he considereth, and turneth away from all
 his transgressions that he hath committed,
 he shall surely live, he shall not die. *2 Cor.*
7. 10, 11. &c. Which he seeing, (for if
 we waver in point of justifying faith,
 we shall receive nothing of the Lord, *Jam.*
1. 6. &c.) doth as is believed.
 And 3. As to the close, it is just as
 said is, upon their engagement to do all
 what the Lord had said: &c. He sheweth
 the mercy according to the testimony of
 their

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11

their conscience, touching their belief and performance, (as sad experience, *Nam: 26. 64. Heb. 3. 17. &c.* witnessed) by sprinkling of the blood of the sacrifices upon them, *Exod. 24. 8.* under the notion of the blood of the Covenant: Which, *Lev. 16. 30. Lev. 17. 11.* compared with *1. John. 1. 7. 1. Pet. 1. 2. &c.* cleer to be as valide and effectually, for every intent thereof for the time, as Jesus Christs own blood: *John. 29. 30. 34. &c.* for ever: Differing only from it as the Shadow from the Body: and both of them from the blood of Circumcision, and of the Paschal Lamb, and water of Baptisme, and wine of the Communion, as the means from the end. Whence is convincingly clear that all Gods part of this everlasting Gospel of this everlasting Covenant is Grace, and all mans part is Faith: That the close of the relation between Grace and Faith is Salvation, and in particular, that the Object of justifying Faith is greater than is truly taken notice of, even a continuall exercise of the fulfilling of the whole revealed will of God, touching Himself, and the creature: The end whereof is, that we fulfil all righteousness, *Mat. 3. 15.*

Acts

1. 14. 15. 16. 17. the perfecting
 the estate of innocency by our keeping of
 the Commandment; to believe in Jesus
 Christ; the fruits of the estate of incor-
 ruption by our love of God: (for justifi-
 fying saith joineth them both in one)
 Which, believing of what is to be be-
 lieved, and doing of what is to be done,
 Heb. 11. 6. for without faith it is impos-
 sible to please God; and Rom. 1. 13. nor the
 beggars of the Law are justified. Together
 with Gods fidelity, attested by the clear
 light of the conscience, inferreth be-
 lief of necessity, (because of Gods pro-
 mise) that he will shew mercy: which
 he seeing, doth as is believed, washeth,
 sanctifieth, and justifieth the Believer
 through the Imputation of Jesus Christs
 righteousness, and all the consequences
 thereof, even the actual performance
 of the promises of the life that now is,
 and of that which is to come.

between
 and in particu-
 larity faith is greater than is truly
 taken notice of, even a continual exer-
 cise of the fulfilling of the whole reve-
 led will of God, touching Himself, and
 the creature: The end whereof is, that
 we may be righteous.

CHAP.

CHAP. II.

The Close of the Relation between
Grace and Faith, is Salvation.

1. Rom. 8. 16. 2. Eph. 1. 8. 3. Heb. 11. 1.

Grace, which, Rom. 3. 24. 1. The
being witnessed by the law and the
Gospel, is the free remission of
all iniquities, and the eternal
life, which is the gift of God
to them that believe in Jesus
Christ, the Son of God, who
has redeemed us from all
iniquities, to himself, as a
peculiar people, zealous of
good works. This is the
everlasting Covenant, which
God has made with us in
Christ Jesus, the Son of God,
who has redeemed us from
all iniquities, to himself, as
a peculiar people, zealous of
good works. This is the
everlasting Covenant, which
God has made with us in
Christ Jesus, the Son of God,
who has redeemed us from
all iniquities, to himself, as
a peculiar people, zealous of
good works.

John 1. 1. 2. 1. 3. 1. 4. 1. 5. 1. 6. 1. 7. 1. 8. 1. 9. 1. 10. 1. 11. 1. 12. 1. 13. 1. 14. 1. 15. 1. 16. 1. 17. 1. 18. 1. 19. 1. 20. 1. 21. 1. 22. 1. 23. 1. 24. 1. 25. 1. 26. 1. 27. 1. 28. 1. 29. 1. 30. 1. 31. 1. 32. 1. 33. 1. 34. 1. 35. 1. 36. 1. 37. 1. 38. 1. 39. 1. 40. 1. 41. 1. 42. 1. 43. 1. 44. 1. 45. 1. 46. 1. 47. 1. 48. 1. 49. 1. 50. 1. 51. 1. 52. 1. 53. 1. 54. 1. 55. 1. 56. 1. 57. 1. 58. 1. 59. 1. 60. 1. 61. 1. 62. 1. 63. 1. 64. 1. 65. 1. 66. 1. 67. 1. 68. 1. 69. 1. 70. 1. 71. 1. 72. 1. 73. 1. 74. 1. 75. 1. 76. 1. 77. 1. 78. 1. 79. 1. 80. 1. 81. 1. 82. 1. 83. 1. 84. 1. 85. 1. 86. 1. 87. 1. 88. 1. 89. 1. 90. 1. 91. 1. 92. 1. 93. 1. 94. 1. 95. 1. 96. 1. 97. 1. 98. 1. 99. 1. 100. 1.

Free. chap.
so. Deut. ch.
2.

1. Tim. 2. 16.
2. Pet. 1. 20.
21. Rev. 12.

The Everlasting Gospel

small son: in behalf of foreseen fallen man,
 Mic. 5. 2. But thou Beth-leem Ephrath,
 though thou be little among the thousands
 of Judah, yet out of thee shall come forth
 unto me, that is, to be ruler in Israel:
 whose going forth have I from of old,
 from everlasting. 2 Tim. 1. 9. to be per-
 formed and preached to us in time,
 Gen. 3. 15. Rom. 8. 17. 2 Cor. 1.
 Gods part whereof. & the Creation
 and fall of man are supposed foreknown
 from eternity. Rom. 8. 29. I. is: that he
 sent his Son, the eternall Word, (who
 John 1. 1. in the Son of righteousness)
 into the world, to take upon him our
 nature; and commanded him therein
 to give perfect obedience, and an all-
 sufficient satisfaction to his eternall Law
 in behalf of fallen man. (whence, Heb.
 12. 2. He is called the Author of our
 faith) and fallen man himself, upon the
 Gospel hereof. Gen. 3. 15. And I will
 put enmity between thee and the woman;
 and between thy seed and her seed: in
 shall bruise thy head, and thou shalt bruise
 his heel; to give the obedience, 1 Tim.
 1. 5. Now the end of the commandment is
 charity, out of a pure heart, and of a good
 conscience, and of faith unfeigned. 1 Tim.

John 3. 6.
 John 1. 1.
 John 1. 14.
 John 19. 10.
 John 10. 15.

Exod. chap.
 20. Deut. ch.
 3.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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able

of the Everlasting Covenant.

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able to his weak condition, **Gen. 3. 7.**
And the eyes of them both were opened,
and they knew that they were naked; and
they sewed fig-leaves together, and made
themselves aprons. and believe thee of
 Jesus Christs, under the penalty of con-
 demnation, if his heart condemn him:
1 Joh. 3. 20. Of totall and small falling
 away from one of them, **1 Sam. 18. 13.**
1 Cor. 6. 9, 10. Or both: **Rev. 11. 18.** And
 upon assurance of the mercy of salvari-
 on, if bear him witness, **1 Joh. 4. 7. 10.**
1 Joh. 2. 21. that he had induced to the
 end, **Mat. 24. 13.** In both, **Deut. 7. 9.**
John 16. 27. **1 Joh. 3. 23.** Touching all
 which conditions, God, Jesus Christ,
 and fallen man, engaged in one com-
 mon everlasting Covenant of Grace.
 The holy Ghosts part witness, for
 he, **Rev. 19. 7.** is the witness standing
 in the sun) is to be the preacher thereof;
Rev. 14. 6. and power thereof, **1 Cor.**
12. 1. The dispensations whereof are
 two: The one by the shadow of life,
 the other by the body: **Gal. 3. 7.** **Heb.**
10. 1. The former the Law, **Gen. 24. 5.**
 closed by the shadows of Jesus Christs
 blood, **Exod. 24. 8.** *Behold the blood*
of the Covenant: &c. The latter the
 Gospel,

Exod. 24. 10,
27. 28, 29.
Gal. 3. 19.
Heb. 8. 6.
Deut. chap.
27, 28, 29.

OR. ST. MON.
2. 1. 1. 1. 1.

ptures as *Acts 10. 34.* Then Peter opened
his mouth; &c. think, that there is no
more necessary to eternall life but the
ordinary grace of the conditions of the
everlasting Covenant; *Exodus 20. 6.*
And shewing mercy unto thousands of
them that love me, and keep my comman-
dements; and Israels return to them;
Exod. 24. 7. — And they said, All that
the Lord hath said will we do, and be obe-
dient: clearly understood by the intel-
lectual facultie of the rationall soul, and
elected of freedome by the apprehen-
sive faculty thereof: for all the moving
powers both of soul and body are inter-
wient to these two. But others, build-
ing upon such Scriptures as *2 Sam. 7.*
14. I will be his father, and he shall be my
son: if he commit iniquity, I will chasten
him with the rod of men; — think, that
beside these, some supervenient helps
of grace (such as chastisements, *Psal.*
119. 71. It is good for me that I have
been afflicted; &c. motions of the holy
Ghost, *Deut. 30. 6.* &c.) are necessary:
But they are easily reconciled; for the
former are freely obeyed, *Rev. 3. 10.*
but the latter not without help, *Neb. 9.*
20. Therefore, for the further clearing

Exod. 23. 22.
Ex. 18. 31.

of the reconciliation of them, (because
 this debate lyeth in the way of dili-
 gence) we are to take notice from the
 Scriptures, that the holy Ghost setteth
 down God and Jesus Christs parts of
 the everlasting Covenant in so lovely
 and amiable expressions, such as these.
 Num. 23. 21. He hath not beheld iniquity
 in Jacob, neither hath he seen perverseness
 in Israel. Isai. 9. 6. For unto
 us a Child is born, unto us a Son is given,
 & the government shall be upon his shoulder:
 and his name shall be called, Wonder-
 full, Counsellor, the mighty God, the
 everlasting Father, the Prince of peace.
 Jer. 23. 6. In his dayes Judah shall be
 saved, and Israel shall dwell safely; and
 this is his Name whereby he shall be called,
 THE LORD OUR RIGHTEOUSNESS.
 Ezek. 16. 14. And thy renownment forth
 among the heathen for thy beauty: for it
 was perfect through the comeliness which
 I had put upon thee, saith the Lord God.
 John 17. 21: That they all may be one,
 as thou Father art in me, and I in thee,
 that they also may be one in us: that the
 world may believe that thou hast sent me.
 23. I in them, and they in me, that they
 may be perfect in one, and that the world
 may

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may know that thou hast sent me, and
hast loved them, as thou hast loved me.
Eph. 5. 27. That he might present it to
himself a glorious Church, not having
spot or wrinkle, or any such thing: but
that it should be holy and without blemish.
Col. 1. 15. Who is the image of the invi-
sible God, the first-born of every creature.
16. For by him were all things created,
that are in heaven, and that are in earth,
visible and invisible, whether they be
thrones, or dominions, or principalities, or
powers: all things were created by him,
and for him. 17. And he is before all
things, and by him all things consist. 18.
And he is the head of the body, the church,
who is the beginning, the first-born from
the dead, that in all things he might have
the prebeminence. 19. For it pleased the
Father, that in him should all fulness
dwell. 20. And (having made peace
through the blood of his cross) by him to
reconcile all things unto himself: by him
I say, whether they be things in earth, or
things in heaven. 21. And you that
were sometime alienated, and enemies in
your minds by wicked works, yet now
hath he reconciled: as would soften a
heart of stone, and ravish it with the

Gen. 3. 7, 8.
10, 12.

love of them: witness Paul, Phil. 3. 8. Fear doubtlesse, and I count all things but losse and dung for the excellency of the knowledge of Christ; that I may win him; 9. And be found in him, not having mine own righteousness: and 1 Pet. 1. 10. commanded these who have received the gift, to preach them accordingly; which, with the capacity the image of God remaining after the fall giveth to embrace these, is abundance of grace: else were the preaching of such as, Deut. 30. 15. See, I have set before thee this day life and good, and death and evil, 19. I call heaven and earth to witness this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live. Luke 10. 16. He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me; unnecessary: Which is absurd; for the Lord hath commanded it to be done, Matth. 10. 7. And as ye go, preach, saying, The kingdom of heaven is at hand: now hearken ye what I say.

The effects whereof are two: The former per accident; viz. contradicti-

on,

blasphemie. Acts 13. 45. But when
the Jews saw the multitude, they were
filled with envy, and spoke against those
things which were spoken by Paul, con-
tradicting and blaspheming. The latter
verse; viz: the obedience of faith, Rom.
1. 5. Rom. 15. 18. And because the con-
dition of the former abideth ever the
same: viz, that their worm shall not die,
neither shall their fire be quenched, Isaie
66. 24. and that it shall be more tolerable
for Sodom and Gomorrah, in the day of
judgement, then for them, Mat. 10. 14.
and that the condition of the latter
is subject to many changes: therefore,
laying the former aside, a word or
two of the latter: viz. That of these
who obey the word of grace, some, as
Joshua, Caleb, Num. 16. 6; 24. being
ravished with the intrinsick sweetnesse
of the grace thereof, witnesse their re-
ciprocall love (Cant. 8. 6. Set me as a
seal upon thine heart, as a seal upon thine
arm: for love is strong as death, jealous-
ie is cruel as the grave: the coals there-
of are coals of fire, which hath a most ve-
hement flame, 2 Cor. 5. 14. For the love
of Christ constraineth us) to God, for
his first love to them, 1 John 4. 10. Here-
on,

Gal. 3. 5.

Mark 4. 26.

27. Joh. 3. 8.

in a love, not that we loved God, but
 that he loved us; and sent his Son to
 the propitiation for us: stand fast therein,
 without any seen help of supererogatory
 grace at all; and so are saved by the or-
 dinary grace of the Gospel: 2 Cor. 1. 18. 2.
 For the weapons of our warfare are not
 carnall; but mighty through God to the
 pulling down of strong holds: Casting
 down imaginations and every high thing
 that exalteth itself against the knowledge
 of God, and bringing into captivity eve-
 ry thought to the obedience of Christ:
 which cleareth the tolerableness of the
 former opinion. Others, as David
 2 Sam. 11. 2. And it came to passe in the
 evening tide that David arose from off
 his bed, and walked upon the roof of the
 Kings house: and from thence he saw a
 woman washing her self, and she was
 very beautiful to look upon. 2 Sam. 11.
 2. And Abigail fell down
 through a lattise in his upper chamber:
 that was in Samaria, and was full: and
 he sent messengers, and said unto them,
 Go, enquire of Baalzebub the god of
 Ekron, whether I shall recover of this dis-
 ease: Jehoshaphat, 2 Chr. 18. 22. And they
 conspired against him, and slew him
 with

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with stones at the Kings commandment,
in the court of the house of the Lord: Peter,
Mat. 26. 72. And again he denied
with an oath, I do not know the man. 74.
Then began he to curse and to swear,
saying, I know not the man. And im-
mediatly the cock crew. 75. And Peter
remembered the words: fall therefore, tho
not the same length; Gal 5. 4. Whosoever
of you are justified by the law, ye are fallen
from grace: for Abaziah, Jehoash, con-
temning the supervenient help of the
motions of the Spirit by the ministry
of the Prophets, of afflictions, &c. die
in their sins: But David, Psal. 119. 67.
Before I was afflicted, I went astray: but
now have I kept thy word: Peter, Luke
22. 61. And the Lord turned, and looked
upon Peter: and Peter remembered the
word of the Lord, how he had said unto
him, Before the cock crew, thou shalt de-
ny me thrice: holpen by them, repent
and live.

Again, When the Lord seeth that
one or two of these helps are ineffectu-
all, he multiplieth both the number and
application of them: for, 2Chr. 36. 15.
He sendeth his messengers, rising betime,
and sending them; Neh. 9. 29. Hol. 9. 10.
giveth

1 King. 1. 16.
2 Chr. 24. 28.
2 Sam. 7. 14.
Psal. 89. 29.
30. Luk. 19.
7. Ezek. 11.
19, 20.

giveth his holy Spirit; (that is, convinceth the hearers, that the ambassage is of God) *Psal.* 78. 21, 31. *Amos* chapters 1, 2. multiplieth his judgements and chastisements, &c. All which grace, both ordinary of the Word, and super-venient of help, some abusing freely, as by slaying of the Prophets, *2 Chron.* 36. 16. But they mocked the messengers of God, and despised his words, and misused his Prophets, &c. free resisting, quenching, grieving, vexing of his holy Spirit, prophane mocking of his judgements, *Isa.* 22. 12. And in that day did the Lord God of hosts call to weeping and mourning, and to baldnesse, and to girding with sackcloth. 13. And behold, joy and gladnesse, slaying of oxen, and killing sheep, — let us eat and drink for to morrow we shall die: continue in their apostasie, and die therein: for he giveth the murthers of his Prophets blood to drink. *Rev.* 16. 6. For they have shed the blood of saints and prophets; and thou hast given them blood to drink: hardeneth the hearts of the resisters of his holy Spirit, totally and finally, *Jer.* 44. 26. Therefore hear ye the word of the Lord, all Judah that dwell in the land of Egypt,

Behold,

Acts 7. 5.
1 Thes. 5. 15.
Isai. 54. 6.
Isai. 63. 10.

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Behold, I have sworn by my great name, saith the Lord, that my name shall no more be named in the mouth of any man of Judah, in all the land of Egypt, saying, The Lord God liveth: and then consumeth them by the sword and by the famine, untill there be an end of them: *Isa. 19. 27.* Behold I will watch over them for evil, and not for good, and all the men of Judah that are in the land of Egypt shall be consumed by the sword, and by the famine, untill there be an end of them. But not untill he had resolved inexorably before, (that his Spirit should strive no more with them: as, *Genes. 6. 3.* as he did with the old world, before he cutted them off by the flood) the destruction of these horrid atheists who mocked the threatnings of his judgements, *Isa. 22. 14.* And it was revealed in mine ears by the Lord of hosts, Surely the iniquity shall not be purged from you, till ye die, saith the Lord God of hosts, *Isa. 28. 8.* And your covenant with death shall be disannulled, and your agreement with hell shall not stand: when the overflowing scourge shall passe through, then ye shall be troden down by it. But others, holpen by them; as Judah by the ministry

ministry of the Prophets, Jer. 26. 18: *Micaiah* prophesied, saying, Thus saith the Lord of hosts, Zion shall be plowed like a field. 19. Did *Hazeckiah* king of Judah and all Judah put him at all to death? did he not fear the Lord, and besought the Lord? Israel by the sword, Jud. 6. 6. And Israel was greatly impoverished, because of the *Midianites*. 12. And the angel of the Lord said, the Lord is with thee: Judah by the Holy Ghost, 2 Chron. 20. 17. Also in Judah, the hand of God was, to give them one heart to do the com-

Book. 18. 31. *moniment of the king*: repent and live;
32. Joh. 15. 5. Which cleareth the soundness of the latter opinion: viz. That, though some may be saved by the ordinary grace of the Gospel, as of late said is; as *Enoch*, *Elijah*, &c. yet the most are saved by the supervenient helps of grace to govern their freedom by; as *Jacobs*, Gen. 28. 16. The angel which redeemed me from all evil, bless the lads: *Dauids*, 1 Chr. 18. 19. All this, said David, the Lord made me understand in writing by his hand upon me; because of the general weakness of flesh, *Matth. 26. 41.* Watch and pray, that ye enter not into temptation; the spirit indeed is willing,

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But our flesh is weak: For, *Psal.* 78. 38.
it is but a wind that passeth: *Mat.* 40. 6.
grass: *Jam.* 4. 14. a vapour.

And to insist in the relation be- *Levit.* 18. 5.
tween grace and faith, it is clear that the *Ezek.* 18. 31,
difference between the free obedience *32.* *Rom.* 1. 5.
of faith, and that which is by helps, *Phil.* 4. 13.

produceth three classes of Scriptures: viz.

The first, which commandeth simply
by the authority of the word of grace,
to perform our part of the everlasting
Covenant; such as that of *Ezek.* 18. 31,

32. *— Make you a new heart, and a*
new turn. 32. *— Turn your selves, and*
live. 32. (and being compared with the

intimation touching the tree of know-
ledge, &c. is really grace) whereunto

belongeth the Covenant it self, *Exod.*
chap. 20. *Exod.* 34. 28. and the whole

body of the Scripture accordingly; such
as *Deut.* 5. 31. *But as for thee, stand thou*
here by me and I will speak unto thee all

the commandments, and the statutes, and
the judgments which thou shalt teach

them: that they may do them in the land
which I have given to possess it. *Deut.* 30.

11. For this commandment which I com-
mand thee this day, is not hid from

thee, neither is it far off. *Rom.* 10. 8.
— The

Levit. 18. 5.
Ezek. 18. 31,
32. *Rom.* 1. 5.
Phil. 4. 13.

Gen. 2. 17.
Gen. 3. 3.
Ezek. 18. 28.
2Cor. 7. 10,
11.

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— The word is nigh thee, even in thy mouth, and in thy heart: that is the word of faith which we preach. Which whosoever do constantly to the end, are blessed: 2 Cbr. 20. 7. Then they returned every man of Judah and Jerusalem, and Jehoshaphat in the forefront of them, to go again to Jerusalem with joy: for the Lord had made them to rejoice over their enemies. Luke 17. 21. Neither shall they say, Lo here, or lo there: for behold the kingdom of God is within you. Rom. 14. 17. For the kingdom of God is not meat and drink, but righteousness and peace, and joy in the holy Ghost. Phil. 4. 7. And except (in case of trial: as Gen. 22. 2. Take now thy son, thine only son Isaac, whom thou lovest, and offer him for a burnt-offering. Job 1. 9. Then Satan answered the Lord, and said, doth Job fear God for nought &c? increate of sanctification, John 15. 2.

— And every branch that beareth fruit, he purgeth it —: or making of the works of God manifest. John 9. 2. — Jesus answered, neither hath this man sinned: but that the works of God should be made manifest) the face of God shineth alwayes upon them, Num. 6. 25. The Lord make his face shine upon thee, and

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be gracious unto thee. Psal. 84. 11. For the Lord God is a sun and shield; by the disposing power of the Spirit, (2 Chron. 16. 9. For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect towards him. Zach. 4. 10. — they are the eyes of the Lord, which run to and fro through the whole earth. Mat. 10. 13. And if the house be worthy, let your peace come upon it: that is, the riches of the blessing of the Gospel. Rev. 5. 6. And I beheld, and lo in the midst of the throne, and of the four beasts, and in the midst of the elders stood a Lamb as it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God sent forth into all the earth: which of all grace is the most eminent) either in a present sensible way; as upon Lot, Gen. 19. 22. Hasten thee, escape thither, for I cannot do any thing till thou become thither: Simeon, Luke 2. 28. Then took he him up in his arms, and blessed God, and said; 29. Lord, now lettest thou thy servant depart in peace, according to thy word, 30. For mine eyes have seen thy salvation: Or future intellectuall; viz. by faith: as upon Abraham,

Prov. 16. 33.
Hosea 1. 7.
Zach. 4. 6.
Mal. 3. 16.

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Abraham, Gen. 22. 12. And he said, lay not
 thine hand upon the lad, neither do thou
 any thing unto him: for now I know thou
 thou fearest God, seeing thou hast not
 withheld thy son, thine only son from me.
 Heb. 11. 17. By faith Abraham when he
 was tried, offered up Isaac: and he that
 had received the promises, offered up his
 only begotten son. Job 42. 7. And it was
 so, that after the Lord had spoken these
 words unto Job, the Lord said to Eli-
 phaz the Temanite, My wrath is kind-
 led against thee, and against thy three
 friends: for ye have not spoken of me
 the thing that is right, as my servant
 Job hath. Rom. 8. 28. And we know that
 all things work together for good, to them
 that love God, to them who are called
 according to his purpose. And it is for
 disobedience or obedience hereof, that
 man dieth or liveth in time, Exod. 20.
 12. Honour thy father and thy mother,
 that thy days may be long upon the land
 which the Lord thy God giveth thee: and
 eternally, Mat. 24. 41. Two women shall
 be grinding at the mill, the one shall be
 taken, and the other left, Joh. 3. 36. He
 that believeth on the Son, hath everlasting
 life: according to the alternative

of

of the Covenant of grace, Exod. 32. 31. *Thou shalt not bow down thy self to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me: 6. And shewing mercy unto thousands of them that love me, and keep my commandments:* in pure correspondence to the presupposed alternative of the Covenant of works; viz. death, for eating of the tree, Gen. 2. 17. for in the day that thou eatest thereof, thou shalt surely die: and life, for forbearing to eat.

The second, of judgements and chastisements; such as that of Psal. 119. 71. *It is good for me that I have been afflicted, that I might learn thy statutes:* whereunto belong all such Scriptures, as, Prov. 3. 11. *My son, despise not the chastening of the Lord, neither be weary of his correction:* Jer. 46. 28. *Fear thou not, O Jacob my servant, saith the Lord, for I am with thee, for I will make a full end of all the nations which I have driven thee, but I will not make a full end of thee, but correct thee in measure, yet will I not leave thee wholly unpunished:* Heb. 12.

2. **Lo** Now no chastening for the present
 seemeth to be joyous, but grievous; **Gen.**
 All which **Isa.** 54. What could have
 been done more to my wine-yard, that
 have not done it? wherefore when I look-
 ed that it should bring forth grapes,
 brought it forth wilde grapes? are some-
 times freely withstood; and sometime,
Judg. 2. 17. And the people served the
 Lord all the dayes of Joshua, and all the
 dayes of the elders that had lived Joshua,
 who had seen all the great workes of the
 Lord, that he did for Israel; freely
 obeyed.

The third, of the motions of the holy
 Ghost; as that of **Ezek.** 11. 19. And I
 will give them one heart; and I will put
 a new spirit within you; and I will take
 the stony heart out of their flesh, and will
 give them a heart of flesh: wherunto
 belong all such Scriptures; as, **Exod.** 23.
 14. And he said, My presence shall go
 with thee; and I will give thee rest.
Deut. 30. 6. And the Lord thy God will
 circumcise thine heart; and the heart of
 thy seed to love the Lord: **Jer.** 31. 33.
 But this shall be the covenant that I will
 make with the house of Israel, After
 those dayes, saith the Lord, I will put
 my

of the Everlasting Covenant.

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my law in their inward parts, and write
it in their hearts, and will be their God,
and they shall be my people. &c. Math.
28.20. — and so, I am with you always,
even unto the end of the world. All
which, Acts 7. 51. — ye do always
resist the holy Ghost, as your fathers did, so
do ye, may be freely resisted; or (Acts
2. 37. Now when they heard this, they
were pricked in their heart, and said unto
Peter and to the rest of the apostles, Men
and brethren, what shall we do?) freely
received. But there is a great difference
between them and the disposing power Neh. 9. 20.
of the Spirit: for it, of necessity, wak-
eth punctually upon the foreknown sea-
sons of justice, or mercy, in an over-
powering way; but unobserved, ex-
cept in its effects: as, Dan. 4. 17. The
matter is by the decree of the watchers,
and the demand by the word of the holy
ones: to the intent, &c. Gen. 20. 6. And
God said unto him in a dream, Tea, I
know that thou didst this in the integrity
of thine heart: for I also withheld thee
from sinning against me; therefore suffer-
ed I thee not to touch her. 1 Sam. 25. 32.
And David said to Abigail, Blessed be
the Lord God of Israel, which sent thee

Gene. 5. 24.
Num. 26. 65.
2 Sam. 28. 1.
2 Kings 2. 11.
Rev. 3. 10.

D

this

day to meet me. 34. For in very deed, as the Lord God of Israel liveth, who hath kept me back from hurting thee, &c. Acts 10. 17. Now while Peter doubted in himself what this vision which he had seen should mean; behold, the men which were sent from Cornelius had made enquiry for Simons house, and stood before the gate. But they help only of freedom to give the obedience of faith to the word of grace. By the former many escape death, who are worthy of it by justice; as David, Manassah, &c: and many are put to it, who by the law, in our judgement, deserve it not; as Naboth, John Baptist, &c. For the keys of providence are in the hands thereof: Nor doth the Lord ever restrain the liberty of any creature, except for particular ends; as David from destroying of Nabal, that he should not be guilty of innocent blood, as said is; or the Mariners from flying out of the ship for the safety of Paul. Acts 27. 31, 32. And thus, it is clear that the simple obedience of faith to the word of grace can save alone without any supervenient help in a second way; Acts 4. 26, 27. Job 3. 8. though very few, as Enoch, Jethon, Caleb, &c. must,

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in Christ, Elijah, &c. the Church of Philadelphia, &c. But the supervenient helps of grace can never save without it; for fallen man is truly one of the parties of the everlasting Covenant, *Exod. 19. 5.* Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. *Deu. 10. 15.* O that there were such an heart in them, that they would fear me, and keep all my commandments, that they might be well with them, and might their children for ever. Which produceth a fourth class of Scriptures, &c. of these which join the work of our spirits, and the work of the Spirit of God together: such as that of *Phil. 2. 12. 13.* — *Work out your salvation, &c. 12.* For it is God which worketh in you, both to will and to do of his good pleasure, &c. Wherunto belong all such Scriptures, *2Chr. 30. 12.* as, *Jer. 31. 8.* — Turn thee me, and I shall be turned; for thou art the Lord my God. *Luk. 11. 13.* — how much more shall your heavenly Father give the holy Spirit to them that ask him? *Luk. 12. 12.* For the holy Ghost shall teach you in the Scriptures what ye ought to say. *Luk. 12. 12.*

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And the apostles said unto the Lord, Increase our faith, Rom. 8. 16. The Spirit it self beareth witnesse with our Spirit, that we are the children of God. 26. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit it self maketh intercession for us with groanings which cannot be uttered. Heb. 12. 28. — let us have grace, whereby we may serve God acceptably, with reverence and godly fear. &c. All which fill us with the holy Ghost, Acts 7. 55. But he being full of the holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God: &c. and join the operations of Gods Spirit, and the works of our spirits, in so subtile a way in our mind, that we cannot discern the one from the other: as is evident from these late above. and many other Scriptures, such as, Mar. 4. 26: And he said, So is the kingdom of God, as if a man should cast seed into the ground, 27. And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. Joh. 3: 8. The wind bloweth where it listeth, and thou hearest the

the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Joh. 6.

44: No man can come to me, except the Father which hath sent me, draw him, and I will raise him up at the last day.

65. — no man can come unto me, except it were given unto him of my Father.

Acts 16. 14. — Lydia heard us: whose heart the Lord opened. Acts 18. 27. —

he helped them much which had believed through grace. 1 Cor. 15. 10. — But I

laboured more abundantly than they all: yet not I, but the grace of God which was

with me. And yet certain it is, that since the work of this conjunction is to be

measured by the end, (which is, that the Saint may be saved by his own obe-

dience of faith, as it is the work of his own spirit) it is clear that the work

of our spirit, in respect of the end, is the agent, and the work of Gods

Spirit the help, Ezek. 11. 19: — and

I will take the stony heart out of their flesh, and will give them an heart of flesh:

20. That they may walk in my statutes, and keep mine ordinances, and do them:

and they shall be my people, and I will be

Exod. 23. 21,

22.
Hab. 2. 4.

Ezek. 18. 31

32.

The Everlasting-Gospel

of is manifestly seen in many other excellencies of the glory of God: as in calling to act by raptures; as the gift of tongues, *Acts* 2. 3. 4. and infused habits of helps; as the gift of healing, *1 Cor.* 12. 9. and by both in one person, (which is ordinary) as in *Elisha*, *2 Kin.* 3. 15. *But now bring me a minstrell. And it came to passe when the minstrell played, that the hand of the Lord came upon him.* or *Timothew*, *2 Tim.* 1. 6. *Wherefore I put thee in remembrance, that thou stir up the gift of God which is in thee, by the putting on of my hands: &c.* Whereunto belong all such Scriptures, as *Exod.* 31. 6. — *and in the hearts of all that are wise-hearted I have put wisdom.* *Isa.* 28. 24: *Doth the plow-man plow all day so long?* 26. *For his God doth instruct him to discretion and doth teach him.* *Eph.* 4. 8: — *and he gave gifts unto men.* *Ps.* 139. 17. *And he gave some, apostles: &c.* And in this sense is every mans exercise, whereunto God hath called him, for his glory, and his own subsistence, his calling.

And it is very probable, that the tentations of Satan are in imitation hereof: for he joyneth with originall sin dwelling in us, which maketh his working

secret;

of the Everlasting Covenant.

secret, his temptations powerfull, and the sin and judgement our own: as upon David, 2 Sam. 24. 3. *And shall seven years of famine come unto thee? &c.* 1 Chron. 21. 10. *And Satan stood up against Israel, and provoked David to number Israel, which should stir us up to great watchfulness against it; as (Mat. 26. 41. Watch and pray, that ye enter not into temptation: the spirit is willing, but the flesh is weak) the Lord commanded us.* Rom. 7. 17.
Eph. 6. 2.

And so, to return to the obedience of faith; (because salvation, which is the close of the relation between grace and faith, cannot be gotten understood without the knowledge of both the terms thereof) It is a twofold testimony of the conscience: (belief that God is, from Heb. 11. 6. *For he that would please God, must believe that he is, and that he is a rewarder of them that diligently seek him, presupposed*) the first is grounded upon such Scriptures, as Acts 24. 16. *And herein do I exercise myself to have always a conscience void of offence toward God; and toward men.* 1 Joh. 3. 21. *Beloved, if our hearts condemn us not, then have we confidence toward*

The Everlasting Gospel

ward God, that we have performed our part of the everlasting Covenant; viz: given the *speculative* obedience of belief on the name of Jesus Christ; and *practical*, of love, or holinesse, to it, 1 Joh. 3. 23. And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. Revel. 22. 14. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. The latter upon such Scriptures, as Heb. 10. 23. Let us hold fast the profession of our faith without wavering: (for he is faithful that promised.) Heb. 11. 11. Through faith also Sarah her self received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised: &c. viz. that God is faithful: And so, since the holy Ghost, 2 Pet. from ver. 4. to ver. 11. hangeth the making of thy calling and election sure upon these, consider betime, (for the result of these and others, such as Deut. 6. 25. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God,

of the Everlasting-Covenant.

as he hath commanded us. Rev. 14. 12.

— here are they that keep the commandments of God, and the faith of Jesus. performed, is justifying faith) what diligence the glory of God, and the consequences thereof, eternall death or life, calleth for at thy hand: to give obedience to the everlasting Gospel of this everlasting Covenant; which is the directory of this thy diligence, touching thy justifying faith, whereby thou dost keep condition to God.

Isai. 66. 24.
1 Cor. 2. 9.

If thou have ears to hear therefore, hear, and I shall convince thee that there is never a sentence thereof, but is either positively or redactively, faith or grace; and the one of them ever inferring salvation of the other: for salvation is the close of the relation between them, holding as truly in them, as any other relation holdeth between any other relative terms whatsoever: viz. 1. That as it is impossible that both the terms of a relation (as father and son) should be the same thing, so is it that faith should be fundamentally grace, or grace faith; yea, even as impossible as thy spirit to be the Spirit of the Lord, or the Spirit of the Lord to be thy

The Everlasting Gospel

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The Everlasting Gospel

thy spirit. When faith then is called a saving grace, and attributed to the Spirit of the Lord; the meaning of it is; That when the Lord seeth thy spirit work for the working out of thy salvation, he helpeth the work of thy spirit, with the work of his Spirit, which holdeth in all other saving graces: as *Rom. 12. 6. Having then gifts, differing according to the grace that is given to us, whether prophesse, let us prophesse according to the proportion of faith: &c. 1 Cor. 12. 11. But all these worketh that one and the self same Spirit, dividing to every man severally as he will. Eph. 4. 8. — and gave gifts unto man 18. And he gave some, apostles: 12. For the perfecting of the saints, &c. 1 Pet. 4. 10. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. For in all these thy spirit is the basis, and Gods Spirit the help: and this is the reason why we are commanded to pray for increase of faith, and ask for the holy Ghost, &c. Nor do [*John. 16. — grace for grace; or Hab. 12. 1. Faith is the substance, &c.*] make any thing out against this: because they are*

Nehc. 9. 30.

Isaiah 5. 4.

Luke 11. 13.

Luke 17. 5.

of the Everlasting-Covenant.

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not proper or simple enumeiations, but figurative: viz. the former, *metonymia accidentis pro subiectis*; the latter, *effectus pro efficientis*. 1. That, as one party, keeping in a covenant, obligeth the other to keep also; (for all covenants are *relata*) so doth faith infer salvation of grace, and grace perswade faith. All which the saints may resist for a time, as, *Luke* 23. 43: and the prophaner accordingly obey, as, *Mat.* 10. 4.

Exod. 3. 11.
Jonah 1. 3.
Matth. 8. 21.
Genes. 4. 2.
1Sam. 10. 10.
2Tim. 4. 10.

And so, to proceed to the convincing of thee, that there is never a sentence of this everlasting Gospel, or Scripture, but is either positively or reductively grace or faith; it is clear by induction: for there is never a sentence of it, but is either the practicall obedience of faith, as the ten Commandments themselves, *Exod.* chap. 20. or contributing to the understanding of them; as, *Rom.* 13. 10.

1Tim. 1. 5.
Rom. 7. 17.
1Cor. 9. 27.
Exod. 23. 7.
Jer. 44. 26.
Luke 17. 10.
Heb. 11. 26.
John 19. 36.
Mat. 25. 34.
Gen. 2. 17.
Genes. 3. 3.
Matth. 5. 19.
James 3. 2.

— *Love is the fulfilling of the Law*: (which distinguisheth between them, as they are the object of the Covenant of Works, & of the Covenant of Grace, of many differences. I will touch but this one: viz. That, in the former, understanding, perfect obedience of them is life; and the least motion of sinne

against

The Everlasting Gospel

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Heb. 11. 26.
John 19. 36.
Mat. 25. 34.
Gen. 2. 17.
Genes. 3. 3.
Matth. 5. 19.
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against

against them *simpliciter* death: but that, in the latter, there are degrees of obedience and mercy, *Mat.* 10. 42. *Luk.* 21. 3. building thee up upon thy most holy faith: *Jude* vers. 20. and of sins and judgments, *Mat.* 5. 22. — *whosoever is angry with his brother without a cause, shall be in danger of the judgement.* lying in thy way thereof) Or the speculative obedience of the faith of Jesus Christ it self; as that he is *Emmanuel*, *Mat.* 1. 23: Or contributing to the understanding thereof; as the wise mens gifts, *Mat.* 2. 1. Or conviction touching Gods fidelity it self; as that, *when the fulnesse of the time was come, God sent forth his Son*, *Gal.* 4. 4. Or contributing to the understanding thereof; as that the Jews could discern the face of the sky, but not the signs of the time: *Mat.* 16. 3. or the grace of God it self; *as, thou hast believed, so be it done unto thee*, *Mat.* 8. 13. Or contributing to the understanding thereof; as that, *God heareth not sinners*, *Joh.* 9. 31. and the one still inferring salvation of the other.

James 2. 22.

2 Chr. 20. 12.

Dan. 6. 23.

Mar. 21. 28.

Mark 11. 4.

This was the faith that saved *Abraham*, *Jehosaphat*, *Daniel*, &c. obtaineth whatsoever we ask in prayer, purifieth the

the heart, (which is impossible, if the heart condemn never so little of intention to sin, though opportunity to act it never occur, *Mat. 5. 28.*) and contributeth greatly to the clearing of the doctrine of justifying faith, professed in the reformed Churches.

Let no actual sin therefore escape thee, how small soever it seem in thine eyes: for it will alwayes ly in the way of thy faith; not onely through the Lords breach of his promise of mercy to thee, *Num. 14. 34.* but also by the execution of his judgements threatned against thee for it, according to the measure of it; as danger of judgement for being angry against thy brother without a cause, or danger of the counsell, for laying Racha to him, &c: Or to be condemned to hell, for neglect of the hungry, naked, sick prisoner, &c.

Omit no duty of love or holinesse: for every one of them, how small soever they be according to their measure, will likewise adde strength to thy faith: a cup of cold water will not want a reward; two mites will be highly esteemed by Jesus Christ; tendernesse of heart to the hungry, naked, &c. will exalt

Acts 15. 9.
1 John 3. 20.

Matth. 5. 22.
Mat. 25. 43.

James 2. 17.

Matth. 10. 42.
Luke 21. 3.

Math. 25. 40. Exit to glory, (but never except it be done for Jesus Christs sake.) Let no

Math. 25. 41 time passe, before thou begin thy diligence: while it is said, to day harden not

1 Heb. 3. 15. thine heart, &c. thou canst not tell if

thou shalt live till to morrow, nay not

one hour, no not one moment: remember

the example of *Uzzah*, *2 Sam* 6. 7.

If thou stumble at this doctrine, read

Math. chapters 5, 6, 7. and thou shalt

find it most punctually recorded there.

Thus God and Jesus Christs parts of

the everlasting Covenant are all grace;

! Rom. 4. 16. viz. Jesus Christs perfect fulfilling of

! Ephes. 2. 8. the Law in our behalf, and Gods imputation

! Math. 5. 17, thereof unto us: obedience of

! Gal. 4. 4. faith all our part thereof; which (as of

! Mark. 16. 14 late said is) is a two-fold testimony of

! Rom. 4. 22, 23 the conscience: the former, that we

! Rom. 1. 5 perform the holiness of love, which is

! Rom. 15. 18 the holiness of the state of corruption,

! 1 Cor. 24. 16 in our own persons; and believe that

! 1 John 3. 21 Jesus Christ hath performed the righteousness

! Heb. 10. 23 of God in our behalf: the

latter, that, because we are convinced

that God is faithfull, that we believe

that he will impute the holiness of Jesus

Christ unto us: which (he seeing)

doth as we believe, which, of all the

acts

of the Everlasting-Covenant.

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Gift of grace, is the last in this side of time, (for, *Hab. 1.2. 2. he is the finisher of our faith*) and most free: viz. that for our obedience of faith, which both materially and formally is defiled with the motions of sin; the Lord imputeth unto us his own righteousness, pure and clean therefore. In respect of our part of the matter of our obedience of faith: viz. sincere holiness in intention and action, you have, *not the hearers of the law are just before God, but the doers.* In respect of Jesus Christs part thereof, and Gods imputation of it unto us, you have, *Not by works of righteousness which we have done, but according to his mercy he saved us, &c.* In respect of our part of the matter thereof, every one shall be judged according to their works: In respect of Jesus Christ and Gods part of it, *The saints are saved by grace.*

Heb. 11. 11
Rom. 4. 22
Matth. 8. 19
Rom. 3. 24
1 Kings 8. 46
Isai. 64. 6
Rom. 7. 15, 16
2 Cor. 5. 21
1 Cor. 9. 27
2 Tim. 4. 7, 8
Heb. 14. 14

Rom. 2. 13
James 1. 22
1 Cor. 4. 4
2 Cor. 3. 5

Tie. 3. 5

Rom. 2. 6
Rom. 4. 16
Eph. 2. 8

Col. 1. 26

Matth. 25. 30

Rom. 11. 30

This is the mystery which hath been hid from ages and from generations; as shall more fully appear in the doctrine of justifying faith; which I, being sensible of the judgments threatened against these who dig their talents in the ground have subjoined to this doctrine of free grace. *O the depth of the riches both of*

the

the wisdom and knowledge of God! how
unsearchable are his judgements, and his
ways past finding out.



CHAP. III.

The Close of the Relation between
Faith and Grace, is Salvation.

Rom. 11. 20.

Bphes. 2. 8.
John 1. 16.
Rom. 1. 17

Gen. 3. 15.
Gen. 6. 18
Gen. 9. 10, 11
12, 13. Gen.
17. 13, 21
Gen. 22. 16,
17, 18. Exod.
2. 24. Exod.
19. 5, 8. Exod.
20. 5. Exod.
23. 20, 21, 22.
Exod. 24. 7, 8.
Exod. 34. 27
Deut. 18. 18
Psal. 103. 18.
Luk. 1. 71, 72
Acts 3. 22
Acts 7. 37

Gen. 3. 15
March. 17. 5
Gen. 15. 6
Rom. 4. 24
Rev. 22. 14

THe true understanding of the
Gospel, which we now preach,
is, that in truth and substance
it is the Covenant, the ten Commande-
ments, *Exodus* 34. 28. Touching the
conditions whereof, *Exod.* 20. 6. God
and Israel, as *Abraham's* children by de-
scent, *Exod.* 24. 7, 8. engaged in Jesus
Christs blood; (a figure whereof was
the blood of the sacrifices) and all Na-
tions, as his children in Jesus Christ,
engage into now by baptism, *Mat.* 28.
19. *Acts* 15. 11.

2. Gods part whereof evermore, is
shewing of mercy; that is, preaching,
and imputation of Jesus Christs righte-
ousness, *John* 14. 6. *Acts* 4. 12. *2 Cor.* 1. 20.

3. The

of the Everlasting-Covenant.

3: The Saints part thereof, (grace presupposed, *John 3. 8.*) the love of God, and keeping of his Commandments: That is a two-fold obedience: The former Morall, *Mat. 5. 19.* *Mat.* Exod. 24. 12 chapters 6, 7, &c. The latter, Faith of Gal. 5. 14 Jesus Christ, revealed, and to be re- Gal. 3. 22 vealed, *Rev. 14. 12.* in the commande- Gal. 5. 2 ments of shadows, *Gen. 15. 9. &c. Exo.* Col. 2. 17 *35. 22. Num. 7. 89.* and of the Body, Heb. 10. 1 *Mat. 17. 5. John 14. 1.* for the light 1 John 3. 23 came in by degrees, *Matth. 11. 11.* Rev. 22. 14 *Rom. 5. 14.*

4. As to the former then, because, *1 Tim. 1. 5. The end of the commandment is love,* *Rom. 13. 10. Love the fulfilling of the Law;* It followeth of necessity, that the love of God, *Exodus 20. 6.* (having the love of the brother in the bosom) signifie obedience to all the ten Commandments, *Jam. 2. 10.* Yet not the *insire* of the Image of God before the fall, *Gen. 1. 27.* (for that, *1 Kings 8. 46.* will not be for us) but the *broken* of the image of *Adam*, *Gen. 5. 3.* as the end of it is cordiall love, *in truth and deed;* but not *hypocritich*, *in word and tongue,* *1 Joh. 3. 18.*

5. As to the latter, It is in obedi-
ence

Gen. 22. 1. to the Commandement of God
 Exod. 33. 14. *Mat. 17. 5.* and of Jesus Christ. *John*
Isai. 63. 9. *14. 1.* to believe his Natures, Person,
 Dan. 4. 17. Offices, &c. under the Gospel: unto
 John 3. 16. which two conditions, the light of the
 John 14. 26. conscience, (*necessario siquidem intelligimus*)
 Act. 7. 53. adding conviction, that God is
 Gal. 3. 19. faithful to perform his promise of mercy
 1 John 5. 7. to them who perform these, *Heb. 10.*
Mat. 24. 35. *23.* *Heb. 11. 11.* and a clear testimony
 that they have performed them, *Numb.*
13. 14. *Isai. 38. 3.* inferreth of necessity,
 (John 16. 27. *For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.*)
 2 Pet. 1. 10. Brethren, give all diligence to make your calling and election sure: believe, that God will perform his promise of mercy touching the thing believed: *Heb. chap. 11.* But in special touching eternall life through Jesus Christ; (which is only true justifying faith) which the Lord seeing, doth as is believed: *Rom. 4. 16.* *Eph. 2. 8.* that is, imputeth the righteousness of Jesus Christ, (which is a more excellent image than that in which they were created, *Rev. 21. 5.*) to life and glory, and holdeth as truly in repentance.

Mat. 8. 13.

Mat. 9. 28. &c.

Mat. 21. 22.

Mar. 11. 24.

2 Pet. 1. 4.

Numb. 5. 7.

Prov. 28. 13.

Ezek. 11. 16.

Ezek.

of the Everlasting Covenant.

Ex. 18. 28. *Thy* 15. 7. *John* 6. 17.
1 Cor. 11. 31. 2 Cor. 7. 10. 11. as obedience.
Ezek. 18. 9.

6. Which, if were received, I will
touch but this one point: *viz.* That
if it were taken to heart, that, after as
we have believed Jesus Christ's Na-
tures, Person, Offices, &c. God would
not impute his righteousness; if we
love not our neighbour as our selves;
which cleareth that great debate be-
tween faith and works, *Mat. 23. 23.*

O what a blessed Reformation would
follow? Then the dayes of the Prime-
val Church should appear again; *Isa.*

*1. 6. The wolf and the lamb should dwell
together, &c.* Jer. 31. 23. *The
Lord should put his law in our inward
parts, and write it in our hearts, and
he should be our God, and we his people, &c.*

And all this taking thought to make
provision for the flesh, &c. *Rom. 13. 14.*
hereof, (which is the ground of the
vile oppression of the poor, and of
the abominable glorying of all citizens in
the ruine of others to make themselves
great, by as wicked practices as ever
the heathen used; for exclude the per-
sonall interest of holiness from faith,

The Everlasting Gospel

and men will not care into what abomination they rush, Gen. 20. 11.) should fall: But it should be well with us; for, Zech. 2. 5. the Lord should be a wall of fire about us, and the glory in the midst of us.

AB: 13. 11.
Joh. 14. 21, 23
Job chap. 31.
James 2. 27.

7. And this to be the true understanding of Religion, of the Law, of the Gospel, of justifying Faith, of Justification, is clear by the universal consent of both the Testaments: As, 1. between Isai. 6. 9. and AB: 28. 26. touching the visitation of the iniquity of the fathers upon the children unto 3^d. Between Isai. 1. 5. and Rom: 2. 5, 6. touching the way of carrying on thereof.

2. Between Deut. 7. 9. Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him, and keep his commandments, to a thousand generations; and 1 John 3. 23. And this is his commandment, (viz. which he gave, Matth. 17. 5. to hear his beloved Son: both when he taught faith; as Mat. 5. 17, 18, and duties of the Law as he did in the rest of that chap. and the whole two subsequent) that we should believe on the name of his Son Jesus Christ.

of the Everlasting-Covenant.

Christ, and love one another, as he gave
us commandment: viz. at Sinai, Gal. 5.
6. 1 Tim: 1. 5. between Exod. 23. 22.
and Mat. 17. 20, 19. 20, &c. between
Levit. 18. 5. and Luke 3. 3. 10. between
Deut. 6. 25. and Jam. 3. 24. between
Ezek. 20. 11. and 1 Pet. 1. 10. between
Exod. 23. 22. and 1 Joh. 3. 22. between
Ecc. 12. 13. and Rev. 14. 12. between
Hab. 2. 4. and 2 Tim. 4. 7.) touching
the Lords shewing mercy to thousands
of them that love him: &c. by all
which is clear, that justifying faith is
that which is spoken of 2 Tim. 4. 7. *I*
have fought a good fight, I have finished
my course, I have kept the faith. ver. 8.
Henceforth there is laid up for me a crown
of righteousness, which the Lord the
righteous judge shall give me at that day:
and not to me only, but unto all them also
that love his appearing. 1 Pet. 1. 5. In an-
swer to Exo. 24. 7. — *All that the Lord*
hath said, will we do, and be obedient.

3. Between Isa. 1. 18. (*Come now,*
and let us reason together, saith the Lord,
though your sins be as scarlet, they shall
be as white as snow; though they be red
like crimson, they shall be as wool. Jer.
31. 6.) and Rom. 3. 24: *Being justified*
freely

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freely by his grace, through the redemption
on that is in Jesus Christ. Tit. 3. 5. Or
touching justification: whereby is ma-
nifest, that it is that which is spoken of
Rom. 3. 26. 2 Cor. 5. 21. In answer to
the sprinkling of blood, Exod. 24. 8.

4. Between Aaron, Exod. 32. 22.
Let not the anger of my lord wax hot.
24. when I cast it into the fire, and
there came out the calf: and Peter,
Mat. 16. 74. Then began he to curse and
to swear, saying, I know not the man:

75. And he went out, and wept bitterly:
both special men in the Church: be-
tween 1 Sam. 24. 12, 13. and Luk. 7. 37.

38. between Num. 8. 10. and Acts 4.
34, 35. between 1 Sam. 4. 27. and Luk.

19. 8. touching repentance, afflicting
of the soul, or self-judging: (for self-
denial, Mat. 16. 24. is a commanded
duty; the breach whereof it self calleth
for repentance) whence is clear, that
it is not only a speculative act of the
mind, but a practical of the hand also.
Gal. 5. 6. 1 Tim. 1. 5.

And 5. between Num. 12. 14. And
the Lord said unto Moses. If her face
had but spit in her face, should she not
be ashamed? let her be shut out from
the camp.

Gal. 16. 29.
2 Cor. 11. 30.

2 Tim. 4. 7. same everlasting Covenant, under which
 Genes. 3. 15. we now are: the preaching of them,
 Heb. 2. 14. Rev. 14. 6. the same everlasting Gospel
 Lev. 16. 30. which we now preach; and, Heb. 13. 8.
 1 John 2. 7. *Jesus Christ the same yesterday, and to*
 Lev. 17. 17. *day, and for ever:* And consequently
 1 Pet. 1. 18, 19. that the performance, and fulfilling of
 Num. 23. 24. the engagement touching the love of
 1 John 3. 6. 9. God, and keeping of his Command-
 Jerem. 23. 6. ments, with the late two-fold light of
 Ro. 3. 21, 22. the conscience; (belief that God is,
 Jerem. 33. 16. from Heb. 1. 1, 6. presupposed) are the
 Eph. 5. 27. conditions of eternall life all the dayes
 Rom. 4. 16. of time, by the everlasting Covenant
 Eph. 2. 8. preached by the great G O D Himself
 Heb. 11. 1. audibly from heaven to Israel; and in
 Ro. 24. 7. them to us. Ezek. 16. 60, 61. Rom. 11. 16.
 Ro. 9. 21, 22. Gal. 3. 1. Gal. 4. 28. &c. as Abraham's
 Deut. 5. 31. children in Jesus Christ: Gods part
 Mal. 106. 30. whereof contracted is grace, and our
 James 2. 22. faith, (joining the glory of God by the
 Heb. 11. 6. twofold estate of man, viz. of innocen-
 John 8. 47. cy, and corruption by believing, in one)
 John 3. 24. Rom. 4. 16. Eph. 2. 8, &c. and extended
 the whole Scripture, according to Rom.
 11. 16. *For of him, and through him, and*
to him are all things: to whom be glory
for ever, Amen.



CHAP. IV.

Whence it is, that the Gospel is the fire that Jesus Christ, *Luk. 12. 49.* came to send into the earth: and of the remedy thereof, that the Prophecies touching the peace thereof might come to passe.

TRuly I humbly suppose, that the cause thereof (among many other) is the not taking notice of the Covenant, the ten Commandements, according to the exigency of the necessity of the true understanding of them: all looking upon them as the Law, whereby is signified a somplex order of civill and religious walking, as, *Act. 23. 3. Phil. 3. 5. 6.* &c. in opposition to the Gospel; which they hold to be a free remission of sin, by faith in God through Jesus Christ, *Rom. 3. 24.* And, resting on this difference, between the Law and the Gospel, or between the old Testament & the new, they hold every man his own subordinate opinion, and break out with such animosity

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animosity one against another, the Papist against the Protestant, and the Protestant against the Papist, &c. and each among themselves, &c. that, to look
Exod. 17. 7. to their projects and prosecutions, it can hardly be gathered from them, that Jesus Christ is among them at all.

But indeed the case is far otherwise: for, in respect of the Gospel, or promise of mercy in Jesus Christ, and of the sincere obedience of the Law or ten Commandments, there is no opposition at all in respect of the end, viz. free mercy; but a sweet and harmonious consent, which maketh out the Covenant of Grace: So that, wheresoever Jesus Christ is, in respect of the end, you have the Law, and wheresoever the Law, Jesus Christ. And is it not as just, to judge a man-slayer, under the Gospel, as under the Law? Or, is there any less necessity of the power of Jesus Christ's blood to salvation, in the strictness of the Law, then in the word of Faith which we now preach? Nay, never a hair-breadth; for the Covenant of the ten Commandments, or the ten Commandments, with their judgments, are both the Law and the Gospel.

Lev. 17. 11.

Rom. 10. 8.

joynd in one Covenant, by the wisdom of God, for obtaining of mercy by grace: wherof I offer to convince all sanctified judgements.

And, because this is an unobserved point, I must discourse the conditions thereof, viz. [the love of God,] [and keeping of his Commandements,] a little further then is done yet: As to the former then, it is the obedience to the Law in the state of corruption, or holiness, without which no man shall see the Lord: the power wherof was so great in Paul, (though still greatly opposed by the motions of sin, Rom. 7. 15, 16, &c.) that, Acts 21. 13, he was ready not only to be bound, but also to die at Jerusalem for the name of the Lord Jesus: Not did the power of this love ever make him so blessed; but the fury of the fear of Jesus Christ, their first husband, (for they were under the Ordinances) his jealousy (for, Gen. 3. 6. it is cruel at the grave,) made Saul and Judas, as their own confessions (Saul's, the Lord is departed from me; Judas's, I have sinned, in that I have betrayed innocent blood) witness, as unhappy: Again, as to the keeping of Gods

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Rev. 14. 12.

Gods Commandments, it is obedience to these two great ones already discussed, or faith of Jesus: and but one of them, (for they are great collectives, comprehending under them innumerable: for the Commandment to obey

Gal. 3. 21.

Jesus Christ, before his incarnation, hath under it the whole shadows of the Law; and the Commandment to hear

Math. 17. 9.

the beloved Son of God made flesh, his

John 1. 14.

Natures, Person, Offices, &c.] in each of them.

And therefore, for the better understanding of the joining of the obedience of them with the love of God, in the point of obtaining mercy; we are to consider wherein they agree, and wherein they differ between themselves.

As to the former then, they agree, 1. in this: That they are eternally conditions of eternall life, inseparable from it in their respective times, Deut. 5.

29. *Oh that there were such a heart in them, that they would fear me and keep all my commandments always, that it might be well with them, and with their children for ever.* Rom. 2. 9, 10. Gal. 3.

6. 1 Tim. 1. 5. 2. That the keeping of the Commandments of God; in the body

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body of the Covenant, is to be understood of God, essentially considered: *Exod. 23. 21. Beware of him, and obey his voice, provoke him not: for he will not pardon your transgressions: for my Name is in him. Mat. 17. 5.* But in the severall dispensations thereof, of Jesus Christ the Mediator, *Num. 7. 89. And when Moses was gone into the tabernacle of the congregation, to speak with him, then he heard the voice of one speaking unto him from off the mercy-seat that was upon the ark of the testimony, from between the two cherubims: and he spake unto him Job. 10. 27.* And so the Church taketh them immediately out of Jesus Christs hand, because he is the Mediator; but mediately out of Gods, because flesh is not able to bear his immediate approach, *Exod. 33. 20. And he said, Then canst not see my face: for there shall no man see me, and live. Judg. 13. 22.* Which contributeth greatly to the understanding of all these works, which are promiscuously attributed to God and Jesus Christ: whether in justice, as, *Gen. 19. 24. Then the Lord rained upon Sodom, and upon Gomorrah, brimstone and fire from the Lord out of heaven.*

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of mercy, as, *Ibid.* 16. *Mat.* 23. 13. In this, That, though they were as far different, the time of the Law, in their own natures, from the love of God, as the faith of Christ, the time of the Gospel; from the inherent righteousness of the Saints; yet the obedience of them, and of morall holiness, was after one fashion: viz. by works, *Rom.* 10. 5. For Moses described the righteousness which is of the Law, that the man which doth those things, shall live by them. *Lev.* 18. 5. *Deut.* 6. 25. *Isai.* 38. 3: &c. which being sincerely done, and in faith, was accepted of by God, as righteousness, and the pattern, *Hab.* 2. 4. thereby justified; *Gen.* 6. 9. Noah was a just man and perfect in his generation, and Noah walked with God, *Heb.* 11. 6. — For he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him.

Again, they differ in this, 1. That the obedience of the commandment of the faith of Christ. *John* 14. 1. Believe also in me: and of moralls; such as *Mat.* 7. 12. Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the Law and the

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the Prophets &c. is performed in diverse manners of wayes: viz. Moralls, by works; faith, by believing: as, *Mat.* 23. 40. the feeding of the hungry, &c. is the work; the accounting of it as done to Jesus Christ Himself, faith: *Mat.* 10. 29. the leaving of houses, &c. is the work; for the Gospels sake faith. When thou lookest therefore upon *Zachem's* salvation, *Luke* 19. 9. the work is charity and restitution; his earnest desire to see Jesus Christ, *ibid.* 4. faith; when upon the answer of Jesus Christ to the Centurion, *Mat.* 8. 12. his faith is exprest by his coming to Jesus Christ, his work synecdochically implied in the loving of his servant as himself: *Gal.* 5. 24. when upon the woman's issue of blood, *Mat.* 9. 20. the work was the touch of Jesus Christ's garment; her faith, her thought, *if I may but touch his clothes, I shall be whole*: His not witting of it when it was a doing; (a blameless quality of his humane nature) his perceiving of vertue to be gone out of him, a work of his Spirit as God, *2 Chr.* 16. 9. *For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them*

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them whose heart is perfect towards him.
Rev. 5. 6. when upon the healing of the
 woman of Canaan her daughter, *Mat.*
15. 28. her faith, was the supplication
 of Jesus Christ; her work, obedience
 to the fifth Commandment, sanctified
 love to her daughter. By all which,
 the effectualnesse of the everlasting Co-
 venant, closed at Sinai, is cleat: for
 they loved God, and kepted his Com-
 mandments; and he shewed them the
 mercy thereof, *1 Cor. 1. 10.* viz. the
 imputation of the merit of Jesus Christ
 (*who, Rom. 9. 5. is over all, God blessed
 for ever. Amen.*) which is the promise
 whereby *Abraham, Rom. 4. 13.* was *heir
 of the world.* 1. In this, That the for-
 mer great Gospel-commandment chang-
 ed into the latter, under the notions of
 the Law and Grace, *Rom. 6. 15.* or sha-
 dow and Body, *Col. 2. 17.* or shadow
 and very Image, *Heb. 10. 1.* and all the
 glory thereof, recorded, *2 Chr: 13. 10.*
*But as for us, the Lord is our God, and
 we have not forsaken him, and the priests
 which minister unto the Lord, are the sons
 of Aaron, and the Levites wait upon
 their businesse, 11. And they burn unto
 the Lord every morning and every evening*

*Rom. 13. 10.
 Rev. 14. 12.*

of the Everlasting Covenant.

burnt sacrifices and sweet incense: the
silver bread also set they in order upon the
pure table, and the candlestick of gold
with the lamps thereof, to burn every
evening: for we keep the charge of the
Lord our God, but ye have forsaken him.
Rom. 9. 4, 5: &c. therewith, tell into
that other great Commandment of the
Gospel, *Mat. 17. 5. John 14. 1.* as to
be the commandments of Jesus Christ;
John 14. 15. the words of this life, Acts
5. 20. the gospel of the grace of God, Acts
20. 24. the word of grace, 1 Cor. 3. 11. the
means of receiving whatsoever we ask,
1 John 3. 22, 23. Commandments not
given, 1 John 5. 3. Faith of Jesus,
Rev. 14. 12. which shall stand for ever,
Dan. 2. 44. and contempt upon it left
as to be lookt upon as a heavy yoke, Acts
5. 10. beggerly elements, Gal. 3. 6. 7.
elements of the world, Col. 2. 8. carnal
ordinances, Heb. 9. 10. vain conversation
received by tradition from the fathers,
1 Pet. 1. 18. as was prefigured by the
plastered stones, Deut. 27. 2. and pro-
phetically touched, Psal. 40. 6. and at
last, Heb. 8. 13. examined; and with
it the liberties of some things, subject
of themselves to legall necessity: 13.

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the impunity of the slaughter of a servant, *Exod. 21. 21.* divorcement, *Deut. 24. 1.* and the subjection of other things free of themselves, thereto: as not to plow with an ox and an ass, or wear garment of linnen and woollen, *Deut. 22. 10, 11.*

Whence sundry things come in consideration: viz. 1. That the opposition between the Law and the Gospel under the notions of the shadow and the Body, *Col. 2. 17.* &c. is not between the ten Morall Commandments and these two great Gospel-commandments already discussed. but between the one of them and the other; viz. the Angel or Jesus Christs voice from between the Cherubims above upon the mercy-seat, *Numb. 7. 89.* cleansing first by the individuals of that voice in shadow; as the scape-goat, *Lev. 16. 21, 22.* making atonement for sins by the blood upon the altar, *Lev. 17. 11.* and his own true voice in the flesh, *John 10. 27.* *John 14. 1, 6.* cleansing from all sin by his own blood, *1 John 1. 7.* and making peace by the blood of His cross, *Col. 1. 20.* 2. That the Gospel which we now preach is properly the

ever-

of the Everlasting Covenant.

everlasting Covenant, *Isai. 55. 3. Isai. 61. 8. Ezek. 37. 26: &c.* foretold, *Jer. 31. 31. Ezek. 16. 61.* a part of the light whereof the Lord Himself preached in the beginning of time, to all the fathers (and thereby entered in covenant with them) as to *Adam, Gen. 3. 15.* to *Noah, Gen. 6. 18. Gen. 9. 9, 10, 11, 12, 13.* to *Abraham, Gen. 17. 13. Gen. 22. 18: &c.* and at last closed it solemnly at *Sinai* with *Abraham's* children according to the flesh, untill after the resurrection: and then commanded to preach it to all Nations, as *Adam* and *Noah's* children; to whom, and to their seed, it was preached in the beginning of time, and they assumed thereby in covenant; or *Abraham's* spirituall children, heirs of his faith, *Rom. 4. 16. Therefore it is of faith,* that it might be by grace, so the end the promise might be sure to all the seed, not to that only which is of the Law, but to that also which is of the faith of *Abraham,* who is the father of us all. *Gal. 3. 8.* So that, when the Law, *Isai. 24. 5.* is called the everlasting covenant, it is said. *Hic* is to be understood of the Gospel or Body: but *secundum* said of the law or shadow only; viz. as a school-master

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to bring us unto Christ, (which maketh the sanction thereof as *Final*, as obligatory to us as the lump, as to them as the first fruits; or to us as the branches, as to them as the root) that we might be saved by faith, which is the kingdom that (*Psalm*. 2. 44, 45) standeth for ever.

Apodeictick Reasons, for proving the Covenant to be both the Law and the Gospel; viz. the ten morall Precepts, the Law, and the promise of mercy to them that love God and keep His Commandments; viz. of shadows of Christ, and Body, Col. 2. 17. or very image, Heb. 10. 1. the Gospel.

1. **T**HE Ten Commandments, *Exod.* 20. 3. &c. and Commandments touching the Angel, *Exod.* 23. 20, 21, 22, are closed in the Covenant: Therefore the Covenant is both the Law and the Gospel. The reason of the consequence is, because the ten Commandments are the Law, and the commandments touching the Angel, the Gospel; dispersed to Israel under the shadows of *Isaiah*. 54. 1, &c. but plainly preached to us in the Body or Gospel, *Mat.* 1. 1.

2. The

of the Everlasting Covenant.

21. The judicials, *Exod.* chapters 18, 21, 23. and the sacrifices of burnt offerings and peace offerings, *Exod.* 14, 24, 5, &c. are closed in the covenant, *ibid.* 7, 8. Therefore, &c. the reason of the consequence is, because judicials are morall obedience, and sacrifices commandments of faith in shadow, *1 Cor.* 21, 18. and the commandment to believe in Jesus Christ, faith in the Body, *Mat.* 17, 5. *1 John* 3, 23. *1 Cor.* 10, 16. *1 John* 1, 7.

32. The love of God, and keeping of His Commandments, are closed in the Covenant: Therefore, &c. the reason of the consequence is, because love is the fulfilling of the Morall Law, *Rom.* 13, 10. keeping of such commandments as the sacrificed and scape-goats, &c. *Lev.* 16, 21, 22, 29, 30. &c. faith in shadow; and to believe in Jesus Christ, *John* 6: 47. faith in the Body.

4. Obedience of the Angels voice, and doing all that the Lord hath said, are closed in the Covenant: Therefore, &c. the reason of the consequence is, because the obedience of such commandments of his, as the water of separation, *Num.* 19, 9. is faith in shadow; and of such as *Job* 14, 15. faith in the Body: *Gal.* 3, 12.

Exod. 23, 21, 22.

Exod. 23, 23.
Num. 7, 8.
Act 7, 13.
Gal. 3, 12.

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John 4. 41. and the doing of all that the
John 14. 24. Lord saith, morall obedience, *Mat. 7.*
12. James 2. 8, 10. and in particular,
the promise of mercy annexed to them;
viz. Him to be an enemy to their ene-
mies, is, *Luke 21. 71, 72. Heb. 2. 14:* &c.
applied to the Covenant, *ibid.*
5. Israel engaged to do all that the
Lord hath said, and be obedient, *Exod.*
John 14. 24. *24. 7.* and the Lord, *ibid. 8:* re-engaged
to shew them mercy: Therefore, &c.
the reason of the consequence is, because
that engagement is clearly relative to
the conditions of the mercy of the Co-
venant, *Exod. 30. 6.* *viz.* God to shew
mercy for love of Himself; that is, for
fulfilling of the Law, *Rom. 13. 10. Jam.*
2. 8, 10. and keeping of his Command-
ments of faith in shadow, *Lev. 17. 14.*
Col. 2. 17. and of the Body, *John 6. 29.*
6. The Covenant, *Exod. 24. 12.* is
a law and commandments: Therefore,
&c. the reason of the consequence is,
because the love of God, and keeping
of his commandments, and Israels en-
gagement to do all that the Lord hath
said, and be obedient; and the obedi-
ence of faith, *Rom. 1. 5. Rom. 15. 18.*
Mat. 7. 24, 25. 2 Pet. 1. 5. are the same
thing;

of the Everlasting Covenant.

thing: as is clear by the universal consent of both the Testaments, closed punctually. *Revel. 22: 3.* Blessed are they that do his commandments, (viz. both these, the obedience whereof is love, *John 13. 17.* and these, the obedience whereof is faith, *John 3. 23.*) that they might have right to the tree of life: which *John 5. 4.* is faith's victory, by the fruit of the Spirit, *Gal. 5. 19.* *John 6. 63.* over the works of the flesh, in action and resolution, *James 1: 1-16* but never over the motions of the flesh, *Rom. 7. 15, 16* &c. for they abide ever in the saints, *Rom. 7. 25.* for endearing of their obedience, through difficulties, unto God, *Rev. 7. 14.* and the freedom of Gods grace to them, as is clear by comparing of *Isa. 64. 6.* with *Rev. 19. 8.*

Now here the fire that Jesus Christ, *Luke 12. 49.* came to send into the earth; viz. that God hath engaged with thee in an everlasting covenant, to shew thee mercy for love of Himself, and keeping of His Commandments: as they are distinguished from his own mouth, *Exod. 20. 2, 3* &c. and *Exod. 23. 20, 21, 22, 23* &c. under the Law

and

Math. 7. 12.

and from Jesus Christ, John 14. 17
 John 15. 17. under the Gospel. But
 thou wilt not hold thee so: thou wilt
 have him to shew thee mercy for one
 of them, viz. for the faith of Jesus
 Christ; as he is the Mediator; which
 truly, if were rightly understood, is the
 right way. But, with submission (af-
 ter brotherly conference, in the power
 and evidence of the Spirit, without ap-
 pomony, philosophy or vain deceit) to
 able judgements of my Mother Church;
 that it is not yet 1 for thou takest it for
 justifying faith, whereas thou shouldst
 take it for justification, by Imputation
 of Jesus Christ's righteousness. And
 as for the other; viz. love, or good
 works, every Profession hath a sundry
 judgement of it, which hath set all the
 world on fire: which yet burneth up
 to heaven; nay, rather down to the
 depth of hell. For, first, All profess
 flow in generall, grounding themselves
 upon such Scriptures, as Rom. 1. 30.
 Rom. God hath concluded them all in un-
 belief, that he might have mercy upon all.
 Gal. 3. 22. But the Scripture hath con-
 cluded all under sin, that the promise by
 faith of Jesus Christ might be given to
 them

of the Everlasting Covenant.



them *in* *the* *same* *way*. Confound such in its
active and passive significations; not-
withstanding that they can never be one
and the same thing; more than a son for the
father, or the righteousness of God,
for. 2 Cor. 5. 21, 1 Cor. 1. 30, 2 Cor. 5. 21.
thy righteousness, Deut. 10. 9, Luke
11. 6, 2 Cor. 5. 9. Because the former is
pure and holy, but the latter defiled
with filth.

Luke 7. 50.

Rom. 3. 26.

Nom. 5. 1,

Eph. 2. 8.

Exhib. 24-2

16.17.

8.4. box

21.1.54

10-33-01

John 8:16

John 8. 46.
1 Kings 8. 16

1. Again, in particular, some grounding themselves upon such Scriptures, as Rom. 7. 12. Gal. 3. 12. not truly understood (for Paul in them speaketh of the Law in the Levitical sense, Lev. 26. which, 17. 18. is then evinced: but not in the Moral; 2 Tim. 1. 5. which, 25. 26. 27. 28. &c. sheweth for ever) reject the Moral Law altogether, upon pretext that the Levitical hath evinced. 2. Some grounding themselves upon such Scriptures, as Mat. 23. 23. Luk. 10. 4. rest upon the merits of their strict walking, alms, &c. for salvation. And, 3. Some, grounding themselves upon such Scriptures, as Rom. 7. 27. Eph. 2. 9. &c. separate the love of God; that is, good works, 1 John 4. 21. from keeping of his com-
mand-

mandments, or faith of Jesus Christ
Mat. 17. 5. John 19. 27. in respect of
the end, viz. the Lords shewing of mer-
cy; resting upon the faith of Jesus
Christ alone for salvation; and so, do
acknowledge a conveniency of good
works, but not a necessity: Which is
far short of Gods eternall purpose and
counsell, touching the succession of the
covenant of grace to the covenant of
works; viz. that whereas by the for-
mer he should have been glorified by
mans obedience in his own person on-
ly; by the latter he is glorified both by
Jesus Christs obedience imputed through
faith, and his own personally perform-
ed; (both which are infinitely greater
than the former) and of such necessity,
that if he fail in his own, he shall want
Jesus Christs. *James 2. 14. What doth
it profit, my brethren, though a man say
he hath faith, and have not works? can
faith save him? which I am fully per-
swaded are the things the Angels desire
to look into.*

Now let us examine these by Gods
and fallen mans parts of the everlasting
covenant, and we shall find where the
fire lurketh. As to the generall con-
founding

of the Everlasting Covenant.

founding of all professions of faith then,
in its active and passive significations;
their judgement cannot be sound: for,
in its active signification, it is the mat-
ter of our part of the covenant, or of our
justifying faith, *Lev. 18. 5. James 2.*
22. &c. but, in its passive, it is both
the matter and form of Gods; *viz.* His
shewing of mercy, *2 Sam. 7. 14. 15.*
2 Cor. 5. 14. to *Job 31. 23.* *Eccl. 10. 12.*
Again, as to the first professions opi-
nion or judgement in particular, *viz.*
the rejecting of the Morall Law: since,
James 2. 8, 10. [love] is the fulfilling
of the Law; then [hated of God;
Exo. 20. 5.] is the rejecting of it; (the
judgement or punishment whereof be-
cause, is the visitation of the iniquity of
the fathers upon, &c.) it cannot be re-
ceived. As to the judgement of the se-
cond, *viz.* to rest upon the merite of
their strict walking, alms &c. since me-
rite, in whole or in part, is destructive
to the Lords part of the covenant, *viz.*
his shewing of mercy of free grace,
Rom. 3. 14. Rom. 4. 16. Eph. 2. 8. it must
be laid aside also. And as to the judge-
ment of the third, *viz.* their resting up-
on the faith of Jesus, without the works
of

of the Law; though, in respect of Gods part of the covenant, viz. free justification by grace, through the redemption that is in Jesus Christ, Rom. 3. 24. (expressed by the sprinkling of the blood of the Covenant) it be most safe to rest upon it for eternall life. because it is the compleat performance of the Lords part thereof; yet, because in respect of ours, viz. the doing of all the Lord hath said; expressed by the love of God and being obedient, expressed by keeping of his commandments, as they are already dispensed; because it taketh away the former part thereof, viz. the obedience of love to the ten commandments, Gal. 3. 12. which synecdochically is the fulfilling of the law; leaving only the other half thereof, viz. the keeping of the commandment of the faith of Jesus, John 1. 12. and that dead being alone James 2. 17. which, shall 14. can never save; is opposed, Isa. 1. 11. To what purpose is the multitude of your sacrifices unto me, saith the Lord? I am full of the burnt-offerings of rams, and the fat of fed beasts, and I delight not in the blood of bullocks, or of lambs, or of he-goats: 12. When ye come to appear before me, ye shall say:

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red this at your hands to tread my court;
Jer. 7.9. Mat. 7.21. Not every one that
saith unto me, Lord, Lord, shall enter into
the kingdom of heaven; but he that doeth
the will of my Father which is in heaven.
Acts 8.13, 18, 21. Jam. 2.19. and openeth
the door wide to sins of presumption;
2 Tim. 3.5. Tit. 1.16. is very dangerous to
rest upon for eternall life: because the
performance of the Lords promise of
mercy, as is clear by the order of the
words, dependeth upon our love of
God and keeping of his commandment,
wherein if we fail, we cannot look for
the performance of it; for, Rom. 14.12.
whatsoever is not of faith is sin. All which
I have thought good to premit to the
quenching of this fire, which I (ac-
cording to my measure) intend, that, the
causes thereof being discovered and re-
moved, the dreadful effects thereof, viz.
deethroning of Kings, excommunication
of whole Churches, burning of Mar-
tyrs, &c. murdering, murthering, Dying
of Saints, &c. raising of seditions, insur-
rections, mutinies, &c. in kingdoms,
cities, families, &c. may cease, and the
wished peace of the Gospel succeed.
Heb. 13.14. Just 2. 28. 2 Cor. 13.14.
Obad.

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*Obad. vers. 21. Jonah 3. 10. Mic. 5. 2.
Nab. 1. 19. Hab. 1. 5. Zeph. 3. 9. Hag.
2. 6. Zach. 8. 8, 9. Zech. 8. 13. Mal. 3. 1.*

As to the generality of this fire then,
viz. the confounding of faith in its
active and passive significations, quench
it by distinguishing between thy part
of the Covenant, viz. thy love of God
and keeping of his commandments
thereof, and His, viz. shewing of mer-
cy, and applying of such Scriptures to
thine, as *Exod. 24. 7. Mal. chapters
5, 6, 7. John 14. 23. James 2. 12. But
be ye doers of the Word, and not hearers
only, deceiving your own selves: and to
Gods, of such as Exod. 24. 8. John 19
34. Rom. 3. 27. where is boasting then?
it is excluded. By what law? of works?
Nay: but by the law of faith. Eph. 2.
9. For it is the imputation of Jesus
Christ's righteousness of free grace,
touching which thou art a part patient,
both under the Law, *Lev. 16. 21, 22, 30.
Mal. 43. 25. &c.* and under the Gospel,
Tit. 3. 5. which, *Rom. 4. 13. Gal. 3. 12.*
is opposed to works, and bringeth forth
these glorious effects, recorded *Isa. 41*
from the beginning to vers. 20. but not
thine obedience of love to thy faith in
Jesus.*

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Jesus; for they are ever constantly joyned together, *Exod. 31. 6. Gal. 5. 6. 1 Tim. 1. 5.* Now the end of the commandment is, charity, out of a pure heart, and of a good conscience, and of faith unfeigned, *Heb. 11. 32, 33. &c.*

Again, as to the quenching thereof, in particular, quench the fire of the first Profession, viz. the treading of the authority of the Moral law under foot, with *Deut. 5. 31, 32. James 2. 25.* Likewise also, was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? &c. Of the second, viz. the making of Gods shewing of mercy of free grace void, by merite, with such Scriptures as *Isa. 64. 6. Rom. 4. 5.* And of the third, viz. the taking away of the love of God, that is, obedience of the ten commandments, *Rom. 13. 20.* from the commandment to believe in the Name of Jesus Christ, and belief that God will shew mercy for the one without the other; (which, *James 1. 22.* is but a deceiving of thy self, and *1 Pet. 4. 18.* And if the righteous scarcely be saved, where shall the ungodly and sinners appear?) impossible with these Scriptures,

ptures, which hold them close together, such as Eccles. 12. 13. *Let us hear the conclusion of the whole matter, Fear God, and keep his commandments: for this is the whole duty of man.* Gal. 3. 6. 1 Tim. 1. 5. Rev. 14. 12. And more particularly, the fire of the opening of the door wide to sins of presumption, with these which shut it close upon sins of infirmity; (for they hold all the rest out with themselves) such as Exod. 23. 5. Deut. 12. 7. Mat. 10. 41. Luke 11. 1. James 4. 17. *Therefore to him that knoweth to do good, and doeth it not, to him it is sin;* for they have commandments of smaller duties, and cautions against smaller sins in the bosome.

Job 21. 18.
Psal. 33. 8.
Ps. 19.

But now I perceive flesh swelling against this Doctrine: The prophane man will rather take his hazard of heaven or hell, ere he be thus strait hemm'd in: but, patience, he is not come there yet: when he is there, he will tell another tale! The rich man, who wore so gorgeously, and lived so delicately, could not get a drop of water to cool his tongue when he came there. And where as thou objectest, that thou hast not power to forbear sin, I answer thee, that

that

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that it is true, of sin against the Law, as it is the object of the covenant of works, *Gen. 3. 3. But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.* 1 John 3. 4. &c. (as is well answered to the 149. Question of the larger Catechism) the power whereof the holy Ghost still holdeth out to thee; as, *Rom. 7. 10.* to draw thee to Jesus Christ, *ibid. 24. 25.* But not of sin against the law, as it is the object of the covenant of grace, *1 Pet. 1. 10.* The reason of which diversity is, that, though the Law be ever the same, *Psalm 111. Rom. 7. 12.* yet there is a great difference between the engagement of the covenant of works, *Gen. 2. 3.* — *neither shall ye touch it*, and the engagement touching the covenant of grace, *Exod. 29. 6. Showing mercy, &c. Exod. 24. 7.* — *all that the Lord hath said will ye do*; viz. that the former is absolutely impossible, *Gen. 3. 7. 1 Kings 8. 46.* the latter easily possible, *Jer. 31. 23. Mat. 11. 30. Luk. 11. 72. 1 Pet. 5. 3.* — *and his commandments are not grievous.* And whereas thou insistest, that thou hast no power to forbear sin against the co-

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venant of Grace; I answer ther, that
it is true, of the motions of sin, Rom. 7.
15, 16. But neither of the resolutions,
Gen. 4. 6, 7. Gen. 27. 41. Gen. 39. 9.
There is none greater in this house than I:
neither hath he kept back any thing from
me, but thee, because thou art his wife:
how then can I do this great wickednesse,
and sin against God? Dan. 1. 8. Dan 3.
17. If it be so, our God whom we serve,
is able to deliver us from the burning fiery
furnace, and he will deliver us out of thine
hand, O king. 18. But if not, be it known
unto thee, O King, that we will not serve
thy gods, nor worship the golden image
which thou hast set up. Mat. 5. 28. Nor
yet of the actions thereof, Dan. 30. 17,
19. Neb. 5. 19. Ezek. 18. 31, 32. Acts
5. 41 &c. as may be gathered from the
Answers to the 75. and 77. Questions
of the larger Catechism, and the fourth
class of Scriptures in the second Chap.
which joyn the work of Gods Spirit
and the work of our Spirit together, for
working out of our salvation in fear and
trembling, and every thing contribu-
ting thereto.

It is not then for want of power, Jer.
33. 2, 3 &c. Abd. 3. 4. Phil. 4. 13. that
thou

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thou reforesist clearly, and transgress not
really; but richer from the want of the
fear of God. Gen. 22. 12. of adversity:
1 Cor. 13. 12. James 2. 2. is la-
ticar, by comparing of Joseph's and
Samuel's standing, with David's and
Peter's falling.

For the better understanding of all
whereof, take to consideration, that
there is a great difference between the
contrary motions of good and evil, Rom.
7. 15. 16. &c. and the lustings of the flesh
against the spirit, &c. Gal. 5. 17. 18. &c.
of pure necessity thou art subject to the
bondage of the former. Rom. 7. 24.
which if thou bewail and lament, thou
maist, notwithstanding that thou ser-
vest the law of sin with thy flesh, serve
the law of God, that is, love Him and
keep his commandments, with thy
mind, *ibid.* 25. But it is not so touch-
ing the works of the flesh, and the fruit
of the Spirit: for the service of God
with the mind, in the way now said, is
incompatible with the least work of the
flesh; such as fornication, hatred, &c.
and will consist with no less than the
whole fruit of the Spirit, James 2. 18.
according to thy measure, in thy place

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and station. Now here the mistake: Because thou findest that thou hast not power against the former, which is a Catholick truth; Job 15. 4, 5. thou imaginest thou hast not power against the latter; which is a Catholick untruth, Gen. 6. 9. Job 1. 8. Luke 1. 8. 1 Cor. 7. 37. &c.

psa l. 137.

But here is carefully to be remembered, that the subordination of this whole Doctrine to Providence doth no wise change the nature of the work, nor the necessity of Providence preiudge the freedom of the creature. The predestination of *Judas* to sell *Jesus Christ*, did no way excuse him; *Mat.* 26. 24. Nor did the disappointment of those who swore to kill *Paul*, diminish their sinne; because it succeeded not, they were guilty of blood nevertheless. *Mar.* 5. 38. Nor did the predestination of *David* to kill *Goliath*, derogate any thing from his love to God and his brethren the children of Israel; 1 *Sam.* 4. 22. nor the prohibition of him to build the house of God, 1 *Chr.* 22. 8. any way from the Lords accepting thereof in as good part as if he had done it, 1 *Cor.* 8. 12.

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And now, to insist in the clearing of the difference between the motion of evil, and the work of the flesh, the reason of the diversity is. Because the motion taketh hold before thou be aware.

Gen. 3. 7. Lust conceiveth in *Gen. 3. 7.* at the very first sight of a woman (which holdeth alike in all other objects, as money, apparell, revenge, &c.) the motion ariseth, but it taketh a time to bring forth his, and another time to finish it during the running whereof, reason, the understanding, conscience, &c. stirred up by the Word, (which *John 6. 63.* is *spirit and life*), taught, read, remembered, &c. may move the will (which *voluntas non potest cogi*) to desist from the resolution, and action flowing from the motion of evil; and incline it to the contrary motion of good, and fruit of the Spirit: for it holdeth alike in both; (which is the thing only where by thou differest from a beast) and which if thou deny, thou art worse than a beast. *Job 1. 3.* Consider therefore betwixt the examples of *Job*, chap. 31. 1. of *Daniel*, chap. 1. 8. of the glorified Thief, *Luke 23. 39. 41. 43.* of *Paul*, *1 Cor. 9. 27.* &c. And whereas thou

Rev. 2. 23.

Isai. 5. 3.

Mat. 17. 5.

thou pretendest, that God giveth thee
not grace to do so; I pray thee be inge-
nuous with Him: If thou deny that he
offereth thee grace, then, inhabitants of
Jerusalem and men of Judah, judge be-
tween Him and thee: what can he do
more to thee than he hath done? He
hath commanded thee from heaven to
hear his beloved Son: & he again, *Mat.*
chapters 5, 6, 7. hath commanded thee
the holiness of the Law; and, *John*
14. 1. to believe in him: which if thou
yet impudently say, is not sufficient to
restrain thee from sin, or enable thee to
righteousness; then I will come nearer
thee yet.

I refer to thy conscience (the judge-
ment whereof thou canst neither shun,
nor decline the testimony of) how of-
ten doth the fear of man stir up reason,
to move the will, to command & sedition
to forbear one and the same sin? (which
notwithstanding that God looketh on)
is a fetter over the belly of conscience:
As the Minister, the Elder, the Ma-
ster saith, but no regard whether God
see or not: which is the argument
whereby God convinceth the Jews of
the abuse of their power to forbear sin.

12001.

or

or a righteous pelfe. *Jer. 8. 1. 11.* I lay
the blasphemer, the sabbath-breaker, *Lev. 24. 11.*
the thief, the whore and the *Num. 15. 32.*
Professors of our age, (who think them- *Josh. 7. 21.*
selves something) whether they, being *Prov. 7. 1. 2.*
in a strict twixt conscience and profite,
pleasure, honour, &c. and finding mans
law for them, and Gods law against
them, will not tread conscience and
Gods law under foot, and prosecute
their designs by mans law? No certain-
ly, they cannot deny but they do: as the
constant practice of all ranks of people
provyeth, for there is never a Calling,
Trade, Imployment, or Sex, &c. but
either by omission or commission (as
many Scriptures clear) is actually tain-
ted with this debate, and election ofte-
nest of the worst. I will touch but a
few instances, (because the individuals
are infinite) The Trades-man will
make him work, that he may have
something add to, morrow: the Phy-
sician will not part with his patient un-
till he give him all he hath for his life:
The rich of the world will build greater
barns; but they are fools: they have
better room for their fruits, (so speak
with the popular) even many a hungry
and

Kin. 16. 10.
2 Chr. 26. 17.
18.
Kin. 16. 11.
Phil. 1. 15.
Age 24. 26.
Exod. 23. 8.
1 Sam. 5. 20. 23.
Prov. 3. 28.
John 3. 17.
Age 24. 27. 4.
Neh. 5. 7. 13.
Amos 8. 5.
Per x. 20. 18.
Amos 8. 5.
Matth. 22. 3.
12. 3. 18. &c.

Joh 2. 4.
Ma k 5. 26.
Luke 12. 16.

and dry-hearted Saint. *Cornelius* remembered this room; and it came up for a remembrance before God. *Dives* forgot it; but the flame of the fire of hell, wherewith he is scorched, holds him now well in remembrance of it: for his worm dieth not, his fire quencheth not. One reason of all whereof, (among many other) is, that the more the wicked have, the lesse are they content. *Judas* had all the money was in his Master and Fellow-disciples companies: yet was not herewith content; untill, to encrease his own stock, thirty pieces of silver moe, he sold his Master, to his own eternall perdition, *Mat. 1. 35*. But let them hear their citation to judgement, *Rev. 19. 17, 18*. their sentence, *Mat. 7. 23*. and the execution thereof, *Rev. 14. 10*.

And now, that nothing be wanting be wanting to convince thee, that the Covenant the ten commandments is both the Law and the Gospel, that is, the obedience of the estate of corruption to the Law, and Jesus Christ preached under the vail of carnall ordinances, *Heb. 9. 10*. for a time, and manifested in the flesh for ever, *Rev. 14. 6*.

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let us compare the alternative thereof.
first, *in simili*; viz. 1. That, as the con-
ditions of mercy are two, viz. the love
of God, and keeping of his command-
ments; so are the conditions of the vi-
sitation of the iniquity of the fathers
upon the children, &c. two also; viz.
unbelief of Christ Jesus, *John* 3:18, 36.
and transgression, *1 Cor.* 6:9. 2. As
the *ground* of the love of God, and keep-
ing of his commandments, is obedience,
Exod. 24:7. *Rom.* 1:5. &c. so is the *re-
ason*, (viz. hatred of God) of unbelief
of Jesus, and transgression, disobe-
dience, *Psal.* 81:11. *Rom.* 1:18. 3. That
as the Lord visiteth the iniquity of the
fathers upon the children to the third
and fourth generations of them that hate
him, (if they continue in their fathers
sins) as *Cham's* mocking of his father
upon the *Canaanites*; so he keepeth cove-
nant and mercy with the seed of them
that love him, and keep his commande-
ments, to a thousand generations, if they
continue in their fathers integrity, as
he commanded to mark their towns for
preservation, who mourned for all the
abominations that were done in *Jeru-
salem*. And again, *in dissimili*; viz.
That,

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John 5. 23.

That, though infidelity be the result of one of the conditions of the visitation of the iniquity of the fathers upon the children, &c. viz. either of their rejection of Jesus Christ, or transgression, Rev. 21. 8. yet, belief that God will shew mercy, will not arise but of both the conditions thereof, viz. the love of Himself, and keeping of his commandments, is clear, by comparing of John 14. 6. — *no man cometh unto the Father but by me.* with Heb. 12. 14. *without holiness no man shall see the Lord.* and of Gen. 22. 6. *And he believed in the Lord; and he counted it to him for righteousness;* with Psal. 106. 30. *Then stood up Phinehas, and executed judgement; and so the plague was stayed.* 31. *And he was counted unto him for righteousness;* and with many more of that kind. The reason of the former whereof, is, John 3. 20. *Of the latter, John 21. 22.*

Psal. 15.

Ex. k. 16. 30.

Ex. k. 22. 14.

1 Tim. 4. 8.

Heb. 11. 7.

Rev. 14. 12.

But doth not this Doctrine build our belief that God will shew mercy, upon our works and Jesus Christ's works together; and so, by sharing with him in our salvation, rob God of the glory that he, 2 Cor. 5. 19. intended, by reconciliation

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Conciliation of the world to Himself; which, *Isai. 42. 8. Jer. 9. 24. 1 Cor. 1. 31, &c.* he professeth he will not give unto another? answered nothing less: for it joyneth not our works with Jesus Christs works; but our believing of his works (and that, for the most part, under the notion of knowledge; as, *John 17. 3. Phil. 3. 8, 9.*) with his, *Mat. 5. 17, 18, 19, 20, &c. 1 Tim. 1. 14. Rev. 14. 13.* And beside that, that is impossible to be done (for the difference between our faith of Christ, (as it is a work of our Spirit) and the Object of it, *viz.* holy Jesus Himself, and the administration of his Office, which is his works; is as vast, as between a point (which is the beginning of a geometrical line) and the superficies of the body of the whole universe. And so our faith of Christ, our works, and the testimony of the conscience touching them, called, in a complex way the obedience of faith, love, godliness, kindness, are our part of the covenant of grace, and very surety thereto; they are both (though substantially righteous; for *Isai. 64. 6.* they are called righteousnesses, *viz.* of the estate of corruption) defiled

of. c. 1. 2. 3.
of. c. 1. 2. 3.
of. c. 1. 2. 3.
of. c. 1. 2. 3.

*Mat. 1. 6.
John 1. 17.
Rom. 12. 1.*

*Rom. 1. 5.
1 Tim. 4. 8.*

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1 Sam. 2. 30

Rom. 4. 16.

Eph. 2. 8.

John 16. 27.

Tit. 3. 5.

defiled with motions of sin, and so could never infer mercy, but of free undeserved grace. And holy Jesus his works, and Gods imputation of them, called in a complex way also, grace. Gods part thereof, and very convenient to it also; they are pure and clean therefore, 2 Cor. 5. 21. and by the contrar reason, because infinite, purge and cleanse the guilt and judgement of ours altogether, John 1. 29. 1 John 2. 2. Eph. 3. 15. Rev. 3. 18. and, Eph. 1. 6. agree greatly the glory of his grace.

Again, but doth not this Doctrine make the opposition between faith and works, Rom. 3. 27. Eph. 2. 9. &c. void? No, certainly not; but establish it; for though the Lord, and we fallen man of Adams posterity, be bound in one covenant, viz. we to love him, and keep his commandments, and He to shew us mercy: yet it is neither the merite of our love to God and keeping of his commandments, nor yet of our justifying faith built upon them, returned to us, (because of 1 Cor. 4. 4. 2 Cor. 3. 5.) but of Jesus Christs perfect obedience, and all-sufficient satisfaction, whereby we are saved, Deut. 9. 6. 2 Tim. 1. 9. Tit. 2.

5. &c.

hold b

5, &c. So that the opposition between faith and works, is not between our morall holiness of the estate of corruption, and our faith of Christ; but between our justifying faith built upon them, and our justification by imputation of Jesus Christs righteousness; or between our justifying faith as the efficient, (*instrumentum sive instrumentum habet causae efficientis*) and the imputation of Jesus Christs righteousness as the effect thereof, called, (*metonymia effectus pro efficiente*) faith, Rom. 1. 17. Heb. 11. 1. &c. For, as though father and son be properly relative terms, and yet in a large signification are called cause and effect; even so, though justifying faith and justification be properly relative terms, (for all covenants, as hath been said, are *relata*) yet in a large signification they are also called cause and effect; in which understanding they are constantly opposed the one to the other throughout the whole Scriptures: Of justifying faith therefore understand such Scriptures, as Lev. 18. 5. Deut. 6. 25. Rom. 3. 13. For all the hearers of the law are just before God, but the doers of the law shall be justified, Jam. 1. 22. &c.

Of

Of justification, such as *Lev. 17. 11. Isa. 1. 18. Isa. 43. 25. Heb. 1. 3. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high. 1 John 3. 6. 9. &c.* And of both, *Rom. 4. 16. Therefore it is of faith, that it might be by grace. Eph. 2. 8.*

And beside, if we should be justified immediately by our morall holinesse of the estate of corruption and faish of Jesus Christ, &c. then many inconveniencies would follow; viz. that God should give his glory to another. The reason of the consequence is, (because these are works of our spirits) but that is absurd: for, *Isa. 43. 3. that will he not do; but he glorified in Jesus Christ only. Isa. 49. 3. 8. Therefore, &c.*

2. If we should be justified immediately by our morall holinesse, &c. then would follow that we should be justified by sin. The reason of the consequence is, *Isa. 64. 6. But that is absurd; they would never cleanse from sin, because effects are virtually in their causes. Therefore, &c.*

3. If we should be justified immediately, &c. then would follow that we might boast. The reason of the consequence is, because our morall holinesse and faith of Christ are our own: But this is absurd, because, *Rom. 3. 25. Eph. 2. 9.* we are prohibited to do it. Therefore we cannot be justified immediately by justifying faith; and consequently it must be by grace, that is, the Lords shewing of mercy through the imputation of Jesus Christs righteousness; as, *1 Cor. 3. 2.* is implied, and, *Phil. 3. 8. 9.* most emphatically express: for there he excludeth his morall holinesse from his justification, and attributeth it only to Gods imputation of Jesus Christs righteousness to him, as the Mediators object of his faith of Christ and of God.

But advert here, I say, immediately; for otherwise it is certain, that immediately, virtually and instrumentally we are justified by justifying faith, *Rom. 4. 7. 8. Jew. 2. 23, 24.* for the close standeth so between God and man touching justifying faith and justification, as between man and man touching a condition and a thing conditioned. The condition may be very inconsistent

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Exod. 24. 7. 8

as ~~Shimon~~ to abide in Jerusalem: but the thing conditioned of great importance, (and ever of another nature) the safety of his head: The glorified Thiefs faith was but very mean, yet that night tho he was in paradise with God. And beside, as when the condition is performed, the party performer taketh not the condition at his own hand, but the party to whom it is performed, giveth it: So, when thou hast performed the condition of faith to God, thou takest not justification at thine own hand; for, 1 Cor. 3. 23. *Christ is Gods*. It is God that imputeth Jesus Christs righteousness to thee, *Rom. 8. 33.*

And so, laying innumerable moe reasons hereof aside, which may be drawn from *Nam. 23. 21. Isai 1. 18. 1 John 3. 6, 9: &c.* I insist only upon *Rom. 3. 27. Eph. 2. 9: &c.* and ask thee, Couldst thou have translated *Enoch* that he should not see death? Couldst thou have delivered the first-born from the destroying Angel? Couldst thou have passed through the red sea as upon dry land? Couldst thou have thrown down the walls of *Jericho*? Couldst thou have caught up *Paul* to the third heaven, &c?

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ven, &c. nay thou couldest none of all these, much lesse have boasted of any of them; but of pure necessity must acknowledge the saints to have been pure passives in all these, and that the immediate cause of them all, was the imputation of Jesus Christs righteousness and their justifying faith, whether thou take it properly relatively, or causally to have been: but the mediate of them in the saints, just as when thou buyest food and raiment for money; the food and raiment preserve thy life immediately, but the money mediately only.

Rev. 3. 18.

Rev. 19. 8.

Nor couldest thou have boasted of the righteousness of the estate of impotency; for, *Jab 15. 16. thou art filthy and abominable*, *Rom. 7. 19. carnall, sold under sin* &c. But I will tell thee, thou mayest boast of the righteousness of the estate of corruption: thou mayest say with *Samuel*, *Whose ox or whose ass have I taken?* with *Nehemiah*, *Think upon me. O my God, for good, according to all I have done for this people.* Thou mayest boast of thy faith of Christ; thou mayest say with *Jab*, *I know that my Redeemer liveth, and that* &c. with *Paul*, *I have determined not to know any thing*

1 Sam. 12.
Neh. 5. 19.

1 Cor. 2. 2.
Job. 19. 25.

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thing among you save Jesus Christ; and of thy justifying faith, as the result of both. Thou mayest say with the same Paul, *I am persuaded that neither death nor life, &c. I have fought a good fight, I have finished my course, I have kept the faith, &c.* Whence also is clear, that the saints (the assistance of the holy Ghost pre-supposed, according to the exigency of occasions) are really agents both in the matter and form of their justifying faith: which hath other two great unobserved points in the bosome also; viz. The former, that justifying faith is a vast complex, having for its object the Law and Gospel of all ages, as the sacrifices and sabbath in the first period of the first age, &c. and all the particular, practical and speculative parts of both thence unto the end of time. The latter, that it is a clear gradual result from the faith of Christ and love of God, to belief that God will shew mercy, *Jer. 18. 5. 1 Kings 11. 34. 1 Tim. 1. 5. Rev. 22. 14, &c.* And thus, though the immediate attributing of the imputation of Jesus Christs righteousness to Gods grace, and the mediate to the saints justifying faith, appear at the first

Rom. 8. 38.

2 Tim. 4. 7, 8.

Rom. 1. 17.

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first view to favour more of curiosity than of necessity. because still tho it is by faith; yet I must tell thee, that it hath ever something more in it than thou art well aware of: for it cleareth how the Lords saving of a sinner of free grace, is without prejudice of the holiness of his Nature; and that the necessity of the cleansing of a sinner from sin, standeth in his mediate justification by justifying faith. As to the former then, if God should return any thing immediately to fallen man of his own, toward mercy, then would follow (as hath been said of late) that he should be justified by sin: The reason of the consequence is, *Job 25. 5. The stars are not pure in thy sight.* But this is absurd; for, *Hab. 1. 13. He is of purer eyes than to behold evil:* Therefore the imputation of Jesus Christs righteousness must be an immediate act of grace free of sin. As to the latter, if man should not be justified mediately by justifying faith, then would follow that he might be justified before his heart should be purified, *Acts 15. 9.* But that is impossible; for, if his heart condemn him, God is greater: And therefore he must

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be mediately by justifying faith purifying his heart; *if our heart condemn us not, we have great confidence towards God.* Which diversity, viz. between the immediate justification by grace, & the mediate by justifying faith, bringeth forth three different classes of Scriptures: viz. The first of these, which justify the sinner by immediate imputation of Jesus Christs righteousness; as *Rom. 3. 28.* The second of these which justify him mediately by justifying faith purifying his heart; as *James 2. 22.* And the third of these which join them both together; as, *Rev. 14. 12.*

Now here a new combustion again that burneth up to heaven, (when the ungodly hear, *Rom. 3. 28.* they undervalue works: when zelors hear, *James 2. 22.* they derogate from Christ, and dreame of merite) which could never have been soundly quenched, but by the true understanding of the sanction of the everlasting covenant: for both the profane and zelote, not according to knowledge, *Rom. 10. 2.* are wrong; for justifying faith interreth justification immediately of grace, and justification presupposeth justifying faith mediate

by works and faith of Christ. And the wisdom of God hath made them (though not of equal worth (as is clear by comparing of *Isai.* 64.6. with *Col.* 1. 15, 16, &c.) nor of equal certainty: (for, in respect of the battell between the contrarie motions of good and evil, *Abraham* in hope believed against hope, which had wavering in the bosom; but of faiths victory, by the fruit of the Spirit, over the works of the flesh, he was fully perswaded he wavered not:.) yet of equal necessity to life & glory:.) for justifying faith must be before justification: as *Abraham* believed the promise *Gen.* 15. 5, 6. and offered up *Isaac* *Gen.* 22. 10. before the Lord swore to bless him, *ibid.* 16, 17, 18. The more then any bath of the faith of Christ, and morall holiness, the stronger is his justifying faith. All which answer as clearly to the sanction of the covenant, as face to face: for *Israel* engaged to do all that the Lord had said, and be obedient, (which was the condition) before *Moses* sprinkled the blood of the covenant upon them: (which was the thing conditioned; yea, of an infinite other nature.) Which if thou wouldest have soundly interpreted,

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ted, look upon *Rev.* 14. 12. and thou shalt finde it there both in word and sense; thou must in patience keep the morall commandments of God, *1 John* 4. 21. and faith of Jesus Christ, before thou sing upon mount Sion with the Lamb. And so, since the imputation of the righteousness of God dependeth upon thy justifying faith, consider betime what pains and travell thou shouldest be at to attain to it: Remember *Heb.* 12. 1. and in particular, *Mat.* 13. 46. *Heb.* 9. 24. For every one to receive as their works shall be, answereth *simpliciter* to the alternative of the covenant, even to the Lords visitation of the iniquity of the fathers, &c. and his shewing of mercy, &c. But to be saved by grace through faith, to one of the members thereof only, viz. to the imputation of Jesus Christs righteousness to them that love him and keep his commandments, immediately by grace, but mediately through faith; as, *Rev.* 20. 12, 13. is most clearly holden forth: for the Lord will never advance a hair-breadth further than according to the measure of faith, *Mat.* 8. 13.

CHAP.

CHAP. V.

Confirmation of the preceding
Doctrine, from the being of the
Alternative of the Covenant, *Exod.*
34. 28. viz. the visitation of the ini-
quity of the fathers, &c. and shew-
ing mercy to thousands, &c. *Exod.*

34. 6. fallen man's life or death, and
the dayes of time and eternally.

FOR the true understanding here-
of, we must call to mind *Mat.*
11. 11. — *he that is least in the*
kingdome of heaves, is greater then he:
and *Rom. 5. 14.* — *Death reigned from*
Adam to Moses. The meaning of the
former is this, *John* saw the work of
redemption in the shadows of the Law
only, such as that of the Veil of recon-
ciliation, *Lev. 16. 34.* For on that day
shall the priest make an atonement for you,
to cleanse you, that ye may be clean from
all your sins before the Lord: but that
he that is least in the kingdom of hea-
ven, seeth it in the body; viz. as it is
set down *Job. 1. 7.* — *and the seed*
of Jesus Christ cleanseth us from all sin.

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Of the latter, that, though the Lord, of his free undeserved favour and kindness, retained ever some persons and families in the covenant of grace, by some few commandments and ordinances thereof untill *Moses*, by whom he revealed the whole light thereof in shadow to Israel, to bring them to Christ, who, *Col. 2. 17.* is the body; yet saith, by these few commandments and ordinances, was as effectual for their time to the imputation of Jesus Christs righteousness, as the whole light, either of the Law or of the Gospel, thence unto the end of the world, *Heb. 11. 13.* These all died in faith, yet having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. 40. God having provided some better thing for us, that they without us should not be made perfect.

Therefore I find it a duty lying upon my conscience, to satisfy all sober spirits, in a particular way, that the justifying faith of these who were covenanted with God, by a part of the light of it, was as truly built upon the love of

God

of the Everlasting-Covenant.

God and keeping of his commandments, and had the merite of Iesus Christs obedience as truly imputed to them, as either theirs with whom it was solemnly closed at Sinai under the Law, or theirs to whom the whole light thereof was preached under the Gospel; though the measure of knowledge was not the same. For doing whereof, we must compare the light of the three ages of the world; viz. Before the Law, under the Law, and under the Gospel: yet not in the order set down in the Scripture, viz. to begin from the creation; but at the close of the covenant at Sinai, and thence (as was signified by the eyes of the four beasts before and behind, Rev. 4. 6.) look back to the beginning of time and forward to the end thereof; for that is the only way, and the covenant the only rule to discern and judge what way the saints of every age were saved, and the ungodly condemned.

And so, because we have cleared sufficiently that the way of the salvation of the saints under the Law, was the same in substance with the way of the salvation of these who are saved under
the

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the Gospel; (though the measure of light was not the same) it resteth now to clear, that the way of the salvation of these who lived before the Law, was the same in substance with the way of these who lived under the Law (though the measure of light was not the same either, as of late said is) viz. the keeping of the covenant the ten commandments, because it is everlasting. The conditions whereof are, the Lord to shew mercy, or justify by imputation of the merits of Jesus Christs mediation, (*Rom. 4. 21. And being fully persuaded, that what he had promised, he was able also to perform. 22. And therefore it was imputed to him for righteousness*) to these who love him, and keep his commandments, *1 John 3. 22, 23.* For doing whereof, we must distinguish the age before the Law in three periods: viz. The 1. from Adam to Noah; the 2. from Noah to Abraham; and the 3. from Abraham to Moses: and consider what the Religion of each of them was. Well then, as to the Religion of the first period, it was a part of the Law, the obedience whereof, *Rom. 13. 10.* is love; and a part of the commandments.

ments. the keeping whereof is the faith of Jesus, *Joh. 14. 1. Believe also in me.* The covenant of the whole of both which, together with the promise of mercy to them that doe them, the Lord, *Exod. 24. 1, 12.* called *Moses* up to the mount, to receive engraven on tables of stone. And if it be asked, What part of the Law was that which was a part of the first periods Religion? Answered, The affirmative of the seventh Commandment, the chastity of wedlock; viz.

— *two shall be one flesh,* delivered by *Gen. 2. 24.*

vive voice before the fall, *Gen. 2. 24.* and the sanctification of the Sabbath after the fall, *Gen. 2. 3.* But whence this diversity? Answered, From *Acts 15.*

18. Known unto God are all his works from the beginning of the world: Therefore, though man knew, by the image of God, both the inhibition touching the tree of the knowledge, &c. and the estate of wedlock; yet the Lord will stir him up, by vive voice, in the estate of innocency, to make him more inexcusable. And as to the sanctification of the sabbath, the Lord would revive the light thereof, immediatly after the promise of the seed of the woman, to let

see, that the darknesse and ignorance of Gods law, brought in by the fall, abideth ever in us, untill God revive the light thereof in Christ, as shall further appear in the discussing of the Religion of this first age. Beside all which, these two commandements have somewhat mysterious in them: for the commandement of marriage, *Eph. 5. 32.* is a figure of the union of Jesus Christ and his Church, and of the sabbath of eternal rest. *Zach. 3. 9.* — and I will remove the iniquity of the land in one day; *viz.* of the passion of Jesus Christ: which since was upon the last of the week, (beside the generall) implyeth, 1. That the covenant of grace and the fixing of the creature thereby, *Gen. cap. 3.* throughout, in the condition we see it in now, belonged as well to the sixth day as the creation, and the one as truly approven as the other, *Gen. 1. 31. Gen. 2. 3.* 2. That, as God rested upon the seventh day of time from the Creation, so the Mediator rested in his grave the day which answereth thereto; *viz.* the seventh, in order of the six preceeding dayes from the work of Redemption. And 3. That the sanctification of the day

day of Jesus Christs resurrection to be the sabbath, bringeth no change to the morall nature thereof; for still it is one of seven, but changeth only the order of it: For, as, before the passion of Jesus Christ, it was to be kept, to hold us in minde of rest to be gotten by his passion; so, after, it is to be kept, to comfort and uphold us with consideration that it is already purchased. The Holy Ghost, *Exod.* 20. 8, 9, 10, 11. pointeth at the former; and, *Deut.* 5. 12, 13, 14, 15. at the latter. For delivery from Egypt is a figure of Redemption by Christ. 4. That the reason of the sabbath is not to be understood of the works of providence and conservation, *Job.* 5. 17. but, as said is, of creation, &c.

Moreover, *Cains* project to murder *Abel*, added occasionally to these two commandements, the alternative of the covenant, *Genes.* 4. 7. *if thou doe well, &c.* according whereunto the Lord visited *Cains* murder upon his posterity with further blindness, ignorance, and perverseness, &c. For *Lamech*, *Gen.* 4. 19. *took unto him two wives*, and *ibid.* 23. boasted, that he would be more bloody then his fore-father *Cain*. &c. whereas

whereas the Lord, Gen. 4. 26. blessed Seth, Enos, &c. with a further degree of light, viz. of the first commandment, *Thou shalt have no other Gods, &c.* and exercise of religion thereby: which two posterities, so long as they kept sundry, it went well with the outward condition of the world; but as soon as they joined in alliance, Gen. 6. 1. *the sons of God taking them wives of the daughters of men, of all which they chose; as Lamech, & Adab and Zillah, &c.* against the plain law of wedlock, — *two shall be one flesh*, and filled the earth with violence, Gen. 6. 11. against the occasionall light of murther; (as did their forefather Cain) and that not one man or two, but *all flesh*, Gen. 6. 12. wrath came horribly upon all, except Noah, *Ibid.* 8. And so the Religion of this period was closed with the visitation of Cain's iniquity, viz. the murther of Abel, &c. upon his posterity, and these who joined with them; after many generations, because of their personall hatred of God, in transgressing of these few commandements of the law revealed to that age, and of the commandements of the shadows of the per-

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son and passion of Christ Jesus, viz. the sacrifices of clean beasts, and mercy upon *Noah* and his family, for their contrare love of God and keeping of his commandments, *Gen. 6. 9.* (instance whereof was, that each of them had but one wife) the second means whereof were the ark, which, *1 Pet. 3. 21.* is an anti-type of Baptism; as the cloud and the sea, *1 Cor. 10. 2, 3.* &c. and water out of the Rock, and Manna, *ibid.* of the Communion. For present true histories are future true mysteries: as the water of the well of *Bethlehem*, of Jesus Christs blood, *Naboth* stoned for his vineyard, Jesus Christ crucified for his Church.

1. Pet. 3. 20

2 Sam. 23. 10

1 Kin. 21. 21

As to the Religion of the second Period, It is the very same of the first; but with the addition, (because the light came in by degrees) 1. Of more holy reverence to blood, because of *Lev. 17. 11.* *Heb. 9. 22:* &c. wherewith the Counsel of *Jerusalem*, *Acts 15. 28, 29.* (in condescendency to the Jews, *ibid. 5.*) dispensed for a time; (For otherwise *to the pure all things are pure.*) 2. Of the Rain-bow, to be a token of the everlasting Covenant, both generally

Tit. 1. 11

Rom. 9. 6.

Gen. 10. 25.

Gen. 11. 10.

rally and particularly, between God and every living creature of all flesh, *Col. 1.* from 15. to 22. (for, *2 Cor. 1. 20.* all the promises of God in him are yea, and amen, &c.) And 3. Of the change of the occasionall inhibition of murder, into a constituent condition of the everlasting covenant: the revealed measure of all which was the Religion of this second Period; and the close, the generall confusion of languages upon all the earth, for joining in rebellion against the Lord, contrare to the clear light of the 1. commandment, revealed to *Seth, Enos, &c.* and mercy upon *Melchisedek* and his kingdom. For doubtlesse, all this time, the Hebrew remained pure in his family, *Gen. 11. 16.* and he himself continued king of righteousness and peace, and priest of the most high God, *Heb. 7. 1.* for it is clear, *Gen. 10. 25.* that the confusion of languages fell out about 97. years after the flood; and that *Shem* (whom I scruple not to be *Melchisedek*) lived 507. years after it, *Gen. 11. 10.* which, compared with the years of mans life after the flood, *Genes. 6. 3.* gave occasion to the Apostle *Paul*, (in

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answer to that short-lived ages profane thoughts of him) to describe him, *Heb.*

Gen. 6. 3.

7. 2, 3. not as man, but as a Type of Jesus Christs Royall and Prophetical Offices; as he, *Heb. 5. 11.* and *Peter, 11. 3. 16.* give us insinuatively to understand.

As to the Religion of the third Period, Because there are some scruples lying in the way of satisfaction, I must remove them before I fall upon it. Why then was it dispensed with to *Abraham* and *Jacob*, &c. to marry more wives than one: and why, in particular, to *Abraham* to marry his own sister, and to *Jacob* to marry two? Answered, To be precedents of two laws to be established in *Israel*, viz. of divorcement, *Deut. 24. 1.* and of raising up offseed to the brother [*à pari.*] *Deut. 25. 5.* for a time only; but not for ever: for the ends of both, viz. the hardness of hearts, *Mat. 19. 8.* and of the building up of the brothers house, *Deut. 25. 9.* expiring with the casting off of *Israel*, (as I have touched in the 4. chap.) the laws ceased, & the deeds themselves returned to their own moral nature, viz. to be forbidden by the seventh commandment,

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Thou shalt not commit adultery: the former of them, *Mat. 19. 5, 9.* the latter, *1 Cor. 5. 1, 5.* As to the point it felt then, *viz.* the Religion of the third Period, because it runneth out to *Moses* dayes, that the reign of death expire, and *Jesus Christ* became death's plague, and the graves destruction; the Holy Ghost, (as the wise man intending to build) from the close of the judgment of the Religion of the second Period, in the 11. chap. of *Genesis* unto the 5. vers. of the 19. chap. of *Exodus*, prepareth the whole rest of the matter of the covenant before the close it self: *viz.*

I. By reviving of the light of these commandments which were not touched of before: As of the 2. touching idolatry, by *Jacobs* hiding of the idols of his household under the oak by *Shechem*: Of the 3. touching the taking of the Name of God in vain, by his swearing by the fear of his father *Isaac*: Of the 8. touching stealing, by his sentence of death against theft: Of the 9. touching the bearing of false witness, &c. by *Joseph's* judging of a lie worthy of death: And of the 10. touching covetousness, by *Abrahams* refusal of the King of *Sodom's* offer.

Gen 35. 4

Gen. 31. 53

Gen. 31. 32

Gen. 42. 20

2. By

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2. By adding of some more light to the commandments of the shadows of Jesus Christs Natures, Person, Passion, &c. as the not dividing of the birds, *Gen. 15. 10.* to signifie that which was spirituall and individable in him, *viz.* his personall Deity, and humane Soul; the heifer, the goat, the ram, the contrare, *viz.* that which bodily and divid- *Psal. 22. 16.*
able, as his hands, feet, and side to be *John 19 24.*
pierced: the oyl, *Gen. 28. 18.* the gifts of the holy Ghost, *Heb. 1. 9.*

And 3. By premitting of some Gospel-mysteries thereto; as a mans wrestling with *Jacob*, which is clear to be the justice of God upon Jesus Christ for the sins of the world: for, *Isa. 49. 3. 8.* it is undeniable, that Jesus Christ, personally incarnate, is the true ISRAEL; and, *Isai. 9 6.* essentially considered, the everlasting Father; and, *2 Cor. 5. 19* the one in the other; and, *Joh. 10. 30.* both essentially one God, without confusion; and, *1 John 5. 7.* personally diverse, without division: and consequently, that the wrestling of a Man with *Jacob*, was the justice of God essentially considered upon Jesus Christ personally incarnate, in behalf of fallen

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Hof. 13. 14.

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man, and yet both but one God. The altar, *Gen. 33. 20.* the same *אֶלֹהִים* for *EL*, is God; *ELOHE*, the Persons; *ISRAEL*, the second Person incarnate; the Altar, the Crosse; and the Sacrifice, He thereon crucified.

2. Of the Sacraments, viz. Circumcision, for confirmation of *Abraham's* faith, that God should be a God to him and to his seed, *Gen. 17. 7. Gen. 22. 16, 17, 18. Rom. 4. 11. Gal. 3. 29. Gal. 4. 28, &c.* and the Lamb of the Passeeover, for confirmation of *Israels* faith, that God would preserve them from the destroying Angel, *Exod. 12. 23.* whom to be slain the devil, is clear, *Heb. 2. 14.*

Gen. 34. 26.

And 3. Of eminent judgements, as captivity, fire from heaven upon *Sodom*, &c. the sword upon the *Shechemites*, &c. for their horrid transgression of the light of the 7. commandment, &c. And mercies; as, *Shem* to reign in peace and righteousness all the time of these horrid revolutions and confusions, for his obedience and reverence of the morall commandments, and commandments of the shadows of Christ Jesus Person, Offices, &c. The light whereof had been revealed and increased in these 1.

and

Exod. 1. 21.

and 2. Periods. The Midwives of Egypt to have them houses built of God, for their obedience of the 6. commandment, viz. the preservation of the lives of the Hebrew children: the light whereof was a constituent condition of that dispensation of the everlasting covenant between God and *Noah*, as the second father of the world, *Gen.* 9. 6, 9, 10, 11, 12. which, though had not so great a measure of morall light, or shadows of Christ, as the solemn sanction thereof at Sinai, yet had it the whole substance thereof compendiously in the bolome, viz. that fallen man was restored to that same, or better estate, by the covenant of grace in Christ, than that wherein he should have been, if *Adam*, the first father of the world, had continued in the obedience of the inhibition of the forbidden fruit, or covenant of works; as is clear by comparing of the Text of *Gen.* 1. 26, 27, 28, 29, 30. with *Gen.* 9. 1, 2, 3, 4, 5. *Col.* 1. 15, 16, &c. whither, - for brevities sake, I refer thee for satisfaction.

And thus the third Period, and with it the reign of death, (as were the preceeding two) is closed by the visitation

of the Egyptians fathers iniquities, their rebellion at Babel, and their own personall hatred of God, viz. their holding of Israel under insupportable bondage and slavery upon them, both *male culpa* increase of more ungodlinesse, the horrid murder of their infants, hardening of their kings heart, &c. And *pene*; these ten horrid plagues recorded, *Exod.* chapters 7, 8, 9, 10, 11. drowning of their king and whole army in the red sea, &c. And mercy upoa Israel, for continuance in their fathers *Abraham, Isaac, Jacobs* obedience of the morall precepts, and the commandments of the shadows of Jesus Christs Person, viz. sacrifices, or love of God and keeping of his commandements; as may be gathered from this, that, *Exod.* 5. 1. they sought leave to go hold a feast to God; and, *Josh.* 5. 5. circumcised their infants all the time they were in Egypt. And what use could there have been of circumcision, if they had not kept the covenant it self? Nay, not any: for, *Rom.* 2. 25. *If thou be a breaker of the law, thy circumcision is made uncircumcision.* All which matter being prepared, viz. the morall by judgments and mercies, saith

by sacraments and mysteries, the Lord, *Exod.* 19.5. proceedeth to the sanction itself; and, *Exod.* 24.8. closeth it: as he sent Jesus Christ into the world to preach the Gospel, when he had prepared it for the hearing thereof by the shadows of the Law, *Acts* 15.10. *Gal.* 3.24.

And thus is manifest, by the induction of the ages of the world, (every one whereof had a convincing instance of eternall glory: as the 1. In the translation of *Enoch*, *Gen.* 5.24. The 2. In *Elijahs* going up to heaven by a whirlwind. And the 3. In the rising of the saints, when Jesus Christ gave up the ghost, *Mat.* 27.52,53.) that the love of God, that is, the obedience of the estate of corruption to his Law, and keeping of his commandments, touching the shadows of the Person and Offices of Jesus Christ under the Law, and themselves under the Gospel; are the matter of justifying faith, and full persuasion (which is a meeting of a two-fold testimony of the conscience in the mind: The former, that we have performed these two obediences; or, having failed, repented: The latter, that God is faithfull; which, in respect of his

2King3 2.11.

Matth. 17.5.

John 14.1.

1John 3.23.

his promise, inferreth, of necessity, full assurance that he will shew mercy) the form of it all the dayes of time: which cleareth the vast difference between the conditions of the Covenant, and the thing conditioned; or between our part thereof, and Jesus Christs and Gods ordering of both to the praise of the glory of his grace, viz. That our part thereof is the keeping of God and Jesus Christs commandments, *Mat. 17. 5. John 14. 1.* or faith and fulfilling of the Law, *Rom. 13. 10. 1 John 4. 21.* or love opposed with motions of evill, *Rom. 7. 15, 16, &c.* Jesus Christs part, keeping of his Fathers commandments, touching his three-fold Office; but chiefly his Sacerdoticall, to lay down his life for his sheep, *Joh. 10. 15, 18.* and abiding in his love, or perfect morall obedience, *1 John 4. 8.* (*Lex siquidem Dei est ipsa Deus*) both avouched, *John 15. 10.* fulfilled by himself, in answer to the conditions of the covenant, all infinitely clean from sin, *2 Cor. 5. 21.* And that the Lord, finding us to have loved him, and kept his commandments, as they are above discussed of the righteousness of the estate of corruption, and faith of

John 14. 31

Jesus

Jesus; of grace imputeth to us Jesus
 Christs keeping of his Fathers com-
 mandments, and abiding in his love, or
 his fulfilling of the covenant of works,
 of grace in our behalf, *Gal. 4. 4.* So that
 the saints are judged according to their
 works, *Deut. 6. 25. Rom. 3. 31. Rev. 20.*
12. &c. and yet justified freely by his
 grace, *Jer. 23. 6. Rom. 3. 24. &c.* which
 is the true justification by faith with-
 out the works of the Law, *Rom. 3. 28.*
2 Tim. 1. 9. Tit. 3. 5. &c. for which
 God loveth us as he loveth Jesus Christ
 himself, *John 17. 22.* and exalteth us to
 glory, *Rev. 14. 12. Rev. 19. 14. Rev. 2.*
24. ibid. 9. 10. &c. But advert here, that
 though performance of the condition
 be first, and the thing conditioned fol-
 low immediately thereupon, yet it is
 not the simple performance of the con-
 dition that can justify; because of *Job*
14. 4. Job 25. 4. 5. Isai. 64. 6. But the
 power of grace, *Rom. 3. 24. Rom. 4. 16.*
&c. whereupon the covenant is groun-
 ded, and whence it hath its denomina-
 tion; which I have added, to stir thee
 up to the performance of the condition;
 for if thou be found faulty herein, (be-
 cause it is touching it that thou shalt be
 judged

James 2. 24.

Phil. 1. 6.

judged according to thy works) thou shalt never get a taste of the thing conditioned. And to keep thee from fainting, when thou canst not get it so well performed as thou wouldest, *Gal. 5. 17.* the covenant is grounded upon free grace, *He that hath begun a good work in thee, will perform it untill the day of Jesus Christ.* But beware thou understand not this Doctrine, of dispensing in the least with any of the works of the flesh, or resolution touching them, *Gal. 5. 19.* because of *Mat. 5. 29, 30.* soundly interpreted, *Col. 3. 5.* and practised by the Apostle, *1 Cor. 9. 27.* But of mourning under the bondage of the contrary motions of good and evill, *Gen. 3. 3. Rom. 7. 15, 16. Heb. 12. 1. 1 John 3. 4, &c.* as above is discussed : For, though thou be not without the law to God, because Jesus Christ hath performed the righteousness of the Covenant of Works, which God made with man in the state of innocency. in thy behalf; yet thou art *under the Law to Christ.* The Lord commandeth thee, by the covenant of grace, which he made with man in the estate of corruption, to fulfill the righteousness thereof in thine own person,

The Everlasting-Covenant.

or they want the benefite of that which
Jesus Christ hath done in thy behalf,
Mat. 5. 23, 24. for the gift and the altar
there are Jesus Christ and his Crosse,
Acts 15. 11. And as to the fulfilling
thereof, understand it either voluntarily
in an active way, by obedience or repen-
tance; or then constrained by the chast-
ning of the Lord in a passive, under the
notion of patience, according to the ex-
press condition of the everlasting cove-
nant, *Exod. 23. 21.* — *provoke him not:*
for he will not pardon your transgressions,
viz. in this life, that they may be par-
doned in that which is to come, as *2Sa.*
7. 14. Psal. 89. 30, 31, 32, 33. 1 Cor. 11. 30,
31, 32. is clearly interpreted, and, *2Sa.*
16. 10, 11, 12. plainly holden forth: so
that the saines patient suffering of the
death of the body, joined with the faith
of Christ, *Rev. 14. 13.* hath the life of the
soul included in it: as we may see in *Eliz.*
1 Sam. 3. 18. — *It is the Lord; let him do*
what seemeth him good: in *Josiah, 2 Chr.*
35. 26. — *Now the rest of the acts of Jo-*
siah, and his goodness, &c. for their pa-
tience cleareth their conviction of sin,
and it of necessity worketh repentance,
wherein, though each giveth them not
time

rime to continue, yet God free, and
 for it, joynd with their faith of Christ,
 imputeth his righteousness of grace to
 them, to life and glory, *Rev. 3. 18. Rev.*
7. 14. And yet you are not to look upon
 the saints patience as satisfactory for sin
 for that is only possible to Jesus Christ
1 John 2. 2. But as the Lords exacting
 in love, of the penalty off his children
 for their breaking of the condition of the
 imputation of Jesus Christs satisfacti-
 on in this life, that it self may be impu-
 ted eternally to them, *Luke 16. 25. Son*
remember. And this maketh the lati-
 tude of mercy so great, that the Lord
 according to the conditions of the co-
 venant, may forgive the most crying
 sinner that ever was in the world, even
 when their breath is going out: which
 I have observed, for the comfort of all
 these who die under any sensibly-extra-
 ordinary judgements, and of their re-
 lations, *Luke 23. 40, 41, 42, 43. 2 Sam*
12. 23. And so I close with the word
 of the Lord to *Ezekiel*, chap. 3. verse
 17, 18, 19, 20, 21.

1 Sam. 6. 19.

2 Sam. 6. 7.

Luke 13. 4.

1 Tim. 1. 6.



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